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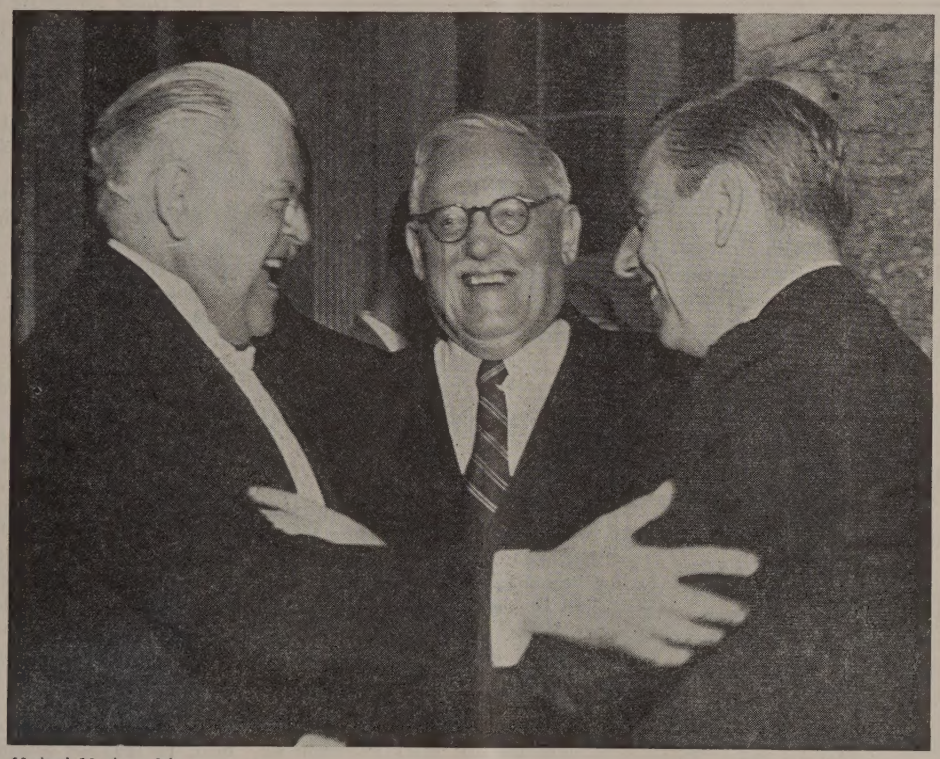
New York
DEC 13 1949

Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS



United Nations Photo

Off-Duty Laugh For U.N. Delegates

Enjoying a brief respite from their strenuous duties at the United Nations Assembly, representatives of the "Big Three" indulge in a joke. Left to right they are: Ambassador Warren R. Austin of the U. S. A.; Foreign Minister Andrei Y. Vyshinsky of the USSR; and H. E. Hector McNeil of the United Kingdom.

December 7, 1949

FROM COVER TO COVER

The Rev. C. Milo Connick, chairman of the Department of Religion, Whittier College, Whittier, California, discusses some COMMON MISCONCEPTIONS ABOUT SOCIALIST BRITAIN. ..... Page 3

Upon CHRISTIANITY IN THE CHANGING ORIENT, Dr. Eddy Asirvatham of Madras, India, professor of missions and Christian international relations at Boston University School of Theology, is well qualified to speak. ..... Page 9

Dr. William Warren Sweet, chairman of the faculty of Perkins School of Theology, tells of the evolution of Christmas as we know it and the Puritan objections to the pagan influences, in FIVE SHILLINGS CHRISTMAS FINE! ..... Page 12

READERS WRITE

Dear Spirit Of Christmas

Just before hanging up the parson's stocking on the holly-bedecked mantle I want to dash off a request or two. I've been married to this harried one for some years, and as each Christmas rolls around I wish for some gifts that would make him feel that December 25 can be more than a memory of new socks, ties, shirts and lovely sentiments . . . plus the well-attended Christmas Eve carol service.

Can you supply him this year with a set of ways and means for reconciling excessive, ecclesiastically - inspired denominationalism and ecumenicity? His mental and spiritual wheels on this idea are constantly reversing themselves and his conscience is getting almost unbearable.

Do you have any influential laymen available who will give some time to meet with some influential laymen in Brother Bogg's Church of the Incantation to discuss ecumenicity? By the way, put some in Brother Bogg's stocking too.

Could you tuck into my parson's stocking some sort of group handcuff that would thereby eliminate use of knitting needles and crochet hooks when speakers try to speak to the assembled hearts of our woman's society?

Do you supply a method that will ease congregational tension when a new hymn appears on the bulletin? And will you send along a new song that will arouse the S.P.B.S.Q.S.A. members of the congregation as much as "Onward Christian Soldiers?"

And will you give him a book on Christian stewardship that he can read without using the conference apportionments as a book mark?

Oh, one other thing, Spirit! Would you supply a box of D. S. candy? You know, the kind that makes a D.S. feel kindly at a quarterly conference when the parson and the membership committeemen have courage enough to suggest that a bunch of deadwood be "removed without certificate."

Those gifts would make this Christmas the most memorable experience since his ordination. Christmas thrills him with the power of the newborn Jesus, but he always has an administrative sag on December 26. Then he looks (administratively speaking) like a Christmas tree perched in an ash can. There'd be a lot of life in the old boy if he could enter 1950 with the gifts I hope you'll leave in his stocking.

Here's hopin,

THE PARSON'S WIFE,

(Name withheld until retirement.)

Ecumenicity In Boston

One of the finest stories of interdenominational co-operation heard in recent years has its setting in the West End of Boston, just back of Beacon Hill. A recent survey of the West End by the Dep't. of Research and Strategy of the Mass. Council of Churches reveals that our First Methodist Church on Beacon Hill is the only truly neighborhood church, made up largely of members who are resident in that part of Boston. The survey also recommends that other Protestant denominations through their City Missionary Societies might well assume certain ministries to that neighborhood under the aegis of the First Methodist Church, which for years has struggled to carry on a religious and social ministry in a densely populated area which houses many people of other faiths and still has over 5000 people, many of them unchurched, who claim to be Protestants.

The first denominational agency to respond to this challenge is the Congregational City Missionary Society. After a presentation of the missionary needs of the area and the program being undertaken by The Methodist Church by the Boston District Sup't., the society voted unanimously to assign a full-time religious and social worker to the staff of First Methodist Church, to work under the direction of the pastor of the church, and to pay her full salary and expe Such a worker, herself a Methodist, ha ready begun her work under the leade of the Rev. Arthur D. Stroud, and now spirit of ecumenicity so evident at An dam has been made evident in a most p cal way in a very concrete situation right in Boston. "He bids us build each othe and gathered into one, to our high cal glorious hope, we hand in hand go on."

(Rev.) WILLARD C. ARNO

Boston District S

Our Neglected Protestant Children

It is reported that Catholic children at ing the public schools are to have two l each day following the regular school l for religious instruction. This is certai splendid arrangement. This instruction be so different from that taught in the ular school session that it will not be some. This teaching is in addition to the ular Sunday instruction.

What about our Protestant children? present they are receiving one hour week in Sunday school. Out of this possibly twenty minutes is given to teaching, and this in many instances by t ers who are in no way fitted to teach dren. I am speaking now largely of primary and junior classes. In many ilies from which our children come the little or no religious instruction. Wha twenty minutes once each week do t struct any child in the most important t that affect himself and others?

It is said that the largest portion o membership of our churches comes thr the Sunday school. If with this small icum of instruction we get such results, would result if our children were to from one hour to one and one-half l for five days each week by competent ious teachers. Can any flight of ima tion envision the results? Is there any ture of our church work of more impor than the religious instruction of our dren given by competent and instr Christian teachers?

Look at our church attendance at pr How many churches are filled with e pews? If we had started the foundatio our religious work with the thorough e tion of our children, the very highest most important of our church work, would now be the results? There is no of our religious work of more impor than teaching the Bible to our children will cost us something but can you thi anything that is more worth while? E to drop or lower all other church even the preaching than to neglect our dren.

Some one will say "We are carrying the load that we can now handle, how

(Continued on page 22)

Common Misconceptions About Socialist Britain

C. MILO CONNICK

spent several weeks in England this summer with a ıp of eighteen American church and labor leaders. came from all sections of these United States and esented various religious, political, and economic ıts of view. We went to England for two reasons: to study the social and economic reforms instigated he Labor Party and (2) to discover the relation of Christian churches to these reforms.

ur study was not confined to any single organiza- or group. We sought information from all areas of ish life. We had interviews with over one hundred nbers of Parliament (individually or in small groups), ı cabinet ministers, with leaders in the co-operative vement, labor unions, industry, agriculture, mining, licine, etc. We also talked with hundreds of ordinary zens on the streets, in restaurants, trains, taxicabs, ber shops, and in the pubs. (Our interest in the pubs purely academic!) In addition, we read pamphlets, gazines, and books not by the page but by the pound!

Iow I do not wish to create the impression that my arks regarding the English scene are as authoritative *x cathedra* pronouncements of the Pope. They are sed with no one's imprimature. They are as accurate ny powers of observation. I record them for what are worth.

Vhen we visited the famous Bourneville Day Continua- College in Birmingham, the headmaster asked the lents if they had any questions about the United es. A student replied, "Is there anyone here from lywood?"

No," I replied, "but I live near Hollywood. What you want to know?"

s it true," the student asked, "that when people in United States go to a restaurant they dance on top he tables?"

shuddered when I realized that many Englishmen their ideas about us from the movies. Where we our ideas about England is no mystery. That they distorted ideas is not prevarication. I should like, efore, to consider four common misconceptions about alist Britain.

I British Socialism Is Communistic

he average American, Joe Doakes, makes little dis- ion between socialism and communism. He regards n both as legitimate children of Karl Marx. Of course, has never read Marx's *Das Capital*. Neither has he the writings of Engles or Stalin. He doesn't have He is a faithful reader of the *Podunk Examiner*. It y expounds the thesis that his British cousins have e the way of all flesh. They have embraced — in fact ot in theory — the Soviet way of life. Joe Doakes s — and believes.

ut alas, Joe Doakes is in error. British Socialism is not munistic. It has never been so. It was not made in cow but in the Christian church. Among its early leaders were Christian laymen and clergymen. The free church class meeting and the labor union meeting were often one and the same. When Christian laborers seriously attempted to apply the teachings of Jesus to their social and economic life, they gave birth to British Socialism.

The religious basis of British Socialism continues unto this day. The ablest men in the Labor Party — Attlee, Cripps, Skeffington-Lodge, and others — are practicing Christians. Numerous members of Parliament are Christian ministers or lay preachers. Nearly a hundred members of Parliament — who call themselves "The Parliamentary Socialist Christian Group" — seek to apply Christian teachings to every area of British life.

British Socialism is not communistic. It evidences no desire to deify the state. Those factors in British life which are public in nature — like transportation, coal, steel, banks, and water — are or will be publicly owned. Those factors that are private in nature are and will continue to be owned privately. No one contemplates the eventual nationalization of bathtubs, bedsprings, and screw drivers. The government regards nationalization of twenty per cent of the total economy as ideal.

Britain has a mixed economy. It is neither "free enterprise" as we know it in these United States nor "state control" as we believe exists in the Soviet Union — although it is much nearer "free enterprise" than "state control." It is an experiment in "ordered freedom." As such, it may possibly prove to be a bridge between the economies of the East and the West.

Britain's strategic economic and geographic position between East and West enables her to view communism with greater objectivity than we do in this country. She has her share of communists. She knows who they are, what they are doing, and to whom they owe allegiance. Yet she grants to every British communist the same rights and privileges enjoyed by other British citizens. Consequently, unlike communists in our country, British communists freely acknowledge their political affiliation.

Britain has taken a positive approach. She has attempted to establish an economic system that makes communism unattractive. Therefore, she has no "Un-British Activities Committee" which would drive communists underground where they are really dangerous. She has no Hearst hysteria. She spends little time in the depots hunting for fellow-travelers.

II Socialist Britain Is Bureaucratic

Joe Doakes has read in the *Podunk Examiner* that the welfare state has produced endless bureaus the chief function of which is to perpetuate themselves. At the head of each bureau is a man or woman who has been a failure in private business. His appetite for waste, inefficiency, and forms in triplicate is heightened by the red-tapeworm in his stomach. Joe Doakes believes that this is an inevi-

table result of socialism. That Joe has little knowledge of what goes on in the capital of his own country is a reasonably authenticated hypothesis.

The serious student of British life is surprised to learn that British "bureaucracy" is reasonably efficient and subject to a remarkable degree of local control. The Agriculture Act is a case in point. It was enacted in 1947 to guarantee that "owners of agricultural land fulfill their responsibilities to manage the land in accordance with the rules of good estate management, and that the occupiers of agricultural land fulfill their responsibilities to farm the land in accordance with the rules of good husbandry."

If either a landlord or tenant fails to live up to his responsibilities, the Minister of Agriculture may place the landlord or tenant (whoever is at fault) under supervision. During this period of supervision, the minister may give directions of any kind that are necessary to secure good management or husbandry. If sufficient improvement in his efficiency is not forthcoming, the minister may, with adequate compensation, dispossess the landlord or tenant.

Now the sixty-four-dollar question is, "Who decides what good management and good husbandry are?" They are determined by local county agricultural executive committees. Each committee is composed of twelve members. Seven of the twelve are selected by the minister from nominations made to him by organizations representing the farmers, the workers, and the owners. The remaining five members are appointed by the minister because of their special knowledge or experience. It is this *local* county agricultural executive committee that determines what are good estate management and husbandry.

In England and Wales, 195,000 out of 200,000 farmers belong to a union, the National Farmers Union. I asked Mr. J. F. Phillips, general secretary of the union, if his organization didn't object to so much control. He replied, "We don't regard it as control, but as a standard of efficiency up to which we live. Our country is heavily populated. Our agricultural resources are limited. Agriculturally speaking, we have never been over seventy per cent self-sufficient. We can ill afford the luxury of mismanagement or poor husbandry."

III The National Health Act Is A Failure

Joe Doakes is very well informed on socialized medicine. Why, just the other day he read in the *Podunk Examiner* about a young British doctor who moved to California to practice medicine because "under England's socialized medical system it was physically impossible for him to be a good doctor. . . . He was treating some 3200 patients . . . and the government had assigned him a quota of 4,000."

The American Medical Association, to which Joe's family physician belongs, also contributes to his fund of information regarding socialized medicine. It hires public relations firm of Whitaker and Baxter for a s of $100,000 a year to keep Joe educated. It plans to h Sir Luke Fildes' painting, "The Doctor," in 100,000 tors' offices this year.

Someone made a *faux pas* here. Sir Luke, in an effor dramatize the need for adequate medical care in n teenth-century rural England, painted a dimly-lit, poo furnished sickroom. A stricken child is attended by old-fashioned country doctor — who does not have av able the resources of modern medicine. Anxious par hover in the background. From the look of despair their faces one concludes that they have little hope of child's recovery. Concerning the painting the A. M. says, in effect, "Don't change this picture!"

In addition to its picture-hanging activities, the A. M intends to mail out 25,000,000 pamphlets and 10,000, stickers attacking socialized medicine. In order to c duct its campaign it has assessed each of its members To date it has collected nearly $2,000,000. During the six months of 1949, it spent over $500,000 in its crusa It thus became the most heav financed lobby in the country.

If Joe Doakes had a well-balan education, he would know that no ing could be as bad as the Natio Health Act has been described in th United States. It is not far from mark to say that everyone is oppo to the Act — except the British. course, there are exceptions. So British doctors oppose it — but ni ty-six per cent of them voluntarily ticipate in the scheme. Some weal citizens oppose it — but ninety- per cent of the people voluntarily its services. Some criticisms of it valid. There aren't enough doct There aren't enough hospitals. Th aren't enough teeth. It does not follow, however, t these conditions are peculiar to Socialism or necessita by it. An effective and prolonged administration of Act will eliminate them.

Let us briefly examine some of the criticisms Am icans lodge against the National Health Act.

1. *"It is enormously costly."* Joe Doakes' *Podu Examiner* informs him that "a dangerously large part Britain's total governmental budget is going to pay for There's some rather strange logic operative here. If per cent of a nation's total governmental budget goes health services, and if ten per cent is "dangerously lar — what words adequately characterize the percentage the budget that goes for national defense? It is two one-half times the total medical cost! The argument further strained when one considers that good health the first requisite of national defense. What's more, cost of the National Health Act is not significantly grea than the cost of medical care in Britain before the A Under private medicine, those who could afford treatm spent two hundred sixty million pounds per year. N

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"At the heart of the Christian faith is our faith in our belief in Jesus Christ. As Christians, what we are to think about God, prayer, the kingdom, life after death, and all other matters depends ultimately upon our understanding of Him. We need to be clear about Jesus Christ in order to be clear about all the rest."

* * * *

"Our Faith in Christ — The Advance for Christ and His Church"

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ıe cost runs between three and four hundred million ɔunds. Yet far more people are cared for far more adquately than before.

2. *"It abridges one's freedom."* Actually, both the paent and the doctor have greater freedom now. The atient can choose any doctor he wishes. If he is disıtisfied with his choice, he can choose another doctor. 'his he could not do before. There were many doctors e could not afford to visit. As Aneurin Bevan, minister f health, remarked to us "Before, if the patient wasn't illed by the illness, he was scared to death by the bill!"

The doctor, too, has greater freedom. He can either ɔin the scheme or remain in private practice. If he joins ıe scheme, he is free to have private patients as well. Ie is free to accept or reject any patient he chooses. He not a civil servant. He is not an employee of the state - but of a regional board. Contrary to Joe Doakes' *'odunk Examiner,* the government does not assign him a uota of 4,000 patients. The government says he may ot have *more than* 4,000 patients. And most important f all, the doctor is now free to prescribe what a patient eeds — no matter what the cost.

3. *"It breeds bureaucracy."* It is said by some that 'hereas doctors used to spend their time treating their atients, they now fill out forms in triplicate. The plain ruth of the matter is, however, that the average physician as less paper work to do than he had before. The reason that he no longer has to collect his bills! Not a single erson has been added to the Health Department since ıe scheme became law. The detailed planning and daily ıanagement of the scheme are carried out by a variety f regional or local bodies in touch with local needs and ıterests. These regional or local bodies are composed ntirely of 11,000 voluntary, unpaid workers. This may ccount for the fact that the total administrative cost of ıe scheme is only two and one-tenth per cent. Like the ıgricultural Act, the National Health Act is subject to a emarkable degree of local control.

4. *"People get treatment who don't need it."* There a grain of truth in this charge. Either under "private ractice" or a "national health scheme" some people are eated by injections of sterile water and tablets of pure ıgar. Actually the British scheme can be abused only y the medical profession. Only doctors can treat patients 'ho need no treatment. If we contend that a significant umber of doctors permit their commercial cupidity to ominate their professional honor, then this criticism is alid. Personally, I regard the overwhelming majority of octors as honest and decent citizens.

IV The Labor Party Is A Dead Duck

The wish is father to the thought. We are the only imɔrtant country in the world (in terms of power and peole) that still believes in "free enterprise." We were sorry) see our British friends embark on the road to Socialism. 'here would be great rejoicing among us if she were to epent of her "error" and return to the capitalistic fold.

But alas, the British are not in a repentant mood. On ıe whole, they like their form of socialism. To be sure, minority — most of whom come from the upper classes — still vote for the good old days. Like us, they have failed to note that the Labor Party has a wide and diversified base of support — among church people, trade unions, the co-operatives, and intellectuals. Since 1918, the Labor Party has championed the Socialist cause. Its popularity and strength have increased steadily from that time. Four years ago it was swept into power by an overwhelming majority. Until this day it has not lost a seat in Parliament in a by-election.

Of course, the Conservative Party expects to win the next election. Robert Milne, secretary of the overseas bureau of the party, told us it would win "because the Conservative Party is the most liberal party in the world. We are not a party of employers. Please don't think we are like the Republican Party in the United States. We aren't. We're more like the Truman Democrats."

Then, much to our surprise, Mr. Milne related how it was the Conservative Party that had really initiated many of the features of "the welfare state." According to him, it had done the spadework on the Agriculture Act, the Health Act, the Education Act, etc. If the conservatives should be returned to power, they would not repeal any of these Acts. The longer he talked the more apparent it became that the Conservative Party program differs little from that of the Labor Party.

Now I'm going to walk out on a limb and hand each of you a saw. Drs. Roper, Gallup, and Crosley notwithstanding, I'm going to predict who will win the next British election. Barring serious and unexpected developments between now and election time, I believe the Labor Party will be continued in power. The next few years it will spend consolidating its gains rather than pushing many new social and economic reforms.

Joe Doakes has many misconceptions about Socialist Britain. He thinks it is communistic and bureaucratic. He thinks that the National Health Act is a failure and that the Labor Party is a dead duck. Joe Doakes is partly to blame for his misconceptions. He is too eager to believe the worst about what he does not understand. He is partly to blame — but not wholly. In part, his thinking is a product of the educational campaign of special interests. In part, he is a victim of a nation-wide conspiracy of silence. This conspiracy decrees that the evils of Socialism be published on page one and that its virtues be filed in the waste basket.

A friend of mine went to the editor of an influential newspaper. He told him that he was going to England to study the social and economic reforms instigated by the Labor Party. He asked the editor if he would be interested in a series of articles about what he found. The editor replied, "Yes, we'd be happy to publish your articles. We are especially interested in socialized medicine. Of course, you understand we are against it. We don't want to publish any favorable information about it, but if you can furnish us with illustrations of how bad it is — we'd be glad to print them."

My friend wrote his articles. The editor published them. Joe Doakes read them. He knew they were true because that newspaper had a reputation for honest journalism.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, December 7, 1949 NUMBER 49

"Our Faith In Christ"

During the month of December the people called Methodists are making use of the study "Our Faith in Christ."* The little booklet is both informative and inspirational, and is by no means a catechism; rather one senses a certainty that is thoroughly Protestant and genuinely stimulating as he reads it.

"Our Faith in Christ" begins on a body of factual information about Christ. Rightly, the first part of the study devotes itself to information on the *man* Jesus. After just a few pages one finds himself surrounded by the personality of Jesus because he has been introduced to the historical Jesus. From the understanding of the *man* Jesus, one quite naturally evolves into observations of the *divine* Jesus. Here is a real personality filled with God; here is a completely normal personality made supra by its utter sensitivity to the will of God. Parables and miracles become understandable when the reader sees them through the eyes of the perfect son of God.

Dorothy L. Sayers, known mostly for her mystery fiction, has written a thrilling life of Christ in twelve dramatic episodes which she calls "The Man Born to Be King."** The book is so thoroughly careful with historical fact that one can scarcely believe that he is reading anything other than the scriptures; yet he finds himself absorbed with the drama and wonder of the life of Christ. As a co-reading along w "Our Faith in Christ," this editor has found Dorot Sayers to be an excellent guide for Advent thoug

Certainly this December should be devoted to cc sideration of the life and teachings of the central f ure of our Christian tradition. The question tl Jesus asked his disciples was: "Whom say ye tha am?" That question is still penetrating and m be faced by every churchman.

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* "Our Faith in Christ," The Advance for Chr and His Church, 740 Rush Street, Chicago, Ill.

** "The Man Born to be King," Dorothy L. Saye Harper & Brothers, N.Y. Price $3.75.

Last Call For Dinner

Reservations are coming in for our annual Zio HERALD dinner to be held at the Dorothy Quin Suite, John Hancock Building, Boston, on Wedn day, December 14th. We will not only be celebratir the completion of 127 years of independent Met odist journalism at that dinner, but we will also honoring one of Methodism's stalwart sons, Bish G. Bromley Oxnam, resident in the New York Ar of The Methodist Church. Bishop Oxnam will the speaker of the evening and will receive our 19 ZIONS HERALD Award for Methodist Churchmanshi

May we urge our readers — far and near — send their reservations to our office promptly sin none can be accepted after next Monday, Dec. 12t The price per plate is $2.00, tax and gratituities i cluded; the place is the Dorothy Quincy Suite, Jol Hancock Building, Boston; the time is 6:30 p.m the date is Dec. 14th. This is the last call for dinne and we hope to see you there!

The Board Of Missions

This week at Buck Hill Falls, Pennsylvania, tl Board of Missions and Church Extension of Tl Methodist Church is in session. Your editor is i attendance along with the editors of all Methodis related journals, and is spending his time observin the workings of the four major divisions of that boar The divisions are busy in both the general work the board and in their own specific assignments. Tl Woman's Division, the Home Division, the Foreig Division, and the Division of Cultivation must n be thought of as separate boards. It is true that i the zeal of sincere persons assigned to work in the specific tasks, one can easily get the mistaken impre

on that they are in competition with the other divi-ons, but there is no factual basis for such an impres-on.

Perhaps the place where one might sense competi-on is in the relation of the Woman's Division to the ork of the other divisions. It is true that the Wom-'s Division duplicates much work carried on by the her divisions, but the important thing to note is that iplication is never in evidence in the fields where e work is being done. The women of The Meth-list Church have never been in competition with e home or foreign work of the church; they have mply augmented that work and have done more, r capita, to support the outreach of this denomina-on than any other group of Methodists.

A dramatic episode took place this week when the tired executive secretary of the Foreign Division, as honored. For a quarter of a century, Dr. Ralph . Diffendorfer had served as executive for Meth-lism's foreign service. He retired from his office st August but the official recognition of that retire-ent by the Board of Missions took place at Buck ill this week. Dr. Diffendorfer passed his mantle n to Dr. Eugene L. Smith, a man still in his thirties, viously devoted to the cause of missions. The trans-r of leadership in this important sector of Meth-lism has about it an added significance because of e changing character of the world. Dr. Smith has ore "iron curtains" to penetrate; he has a cold-war orld into which he must extend the work of Chris-an missions; he assumed a task for the church which like that of the Secretary of State for our national overnment. His task will require a constant Chris-an spirit as he uses the tools of his craft: diplomacy, ecutive ability, and world-mindedness.

As we reach the half-way mark in the century, may ese devoted servants of the church know that their orld mission is our world mission and that they ay count on our increased prayers and gifts!

Common Front For God

The Sacred Congregation for the Propagation of e Faith (Roman Catholic) has sent up an interest-g "trial balloon" on the possibility of forming a oman Catholic-Moslem "common front for God" fight Communism in the Middle East. Ostensibly is Vatican City move, reported by the *New York erald Tribune* on November 22nd, would appeal the more pious of the Moslems who see the danger religion contained in Communism today.

We do not believe that the Roman Catholic-Moslem alliance will materialize, but if it does, it will most certainly put Roman Catholicism even farther away from the Protestant and Orthodox stream of Christianity.

A certain way to settle the controversy over Jerusalem is for the United Nations to adopt the Curatorship plan instead of the current proposal for the Internationalization of Jerusalem. The Jews and Arabs both have rights in Jerusalem, and neither group should be made to submit to government by a third party: the Jewish sector of Jerusalem should be governed by the Jews and the Arab sector by the Arabs. The Holy Places in all of Palestine, both in the Israeli and Arab areas should be of mutual concern and controlled by the U.N. through a committee made up of representatives of the Mohammedans, the Jews, the Roman Catholics, the Orthodox Churches, and the Protestants. Holy Places must never be allowed to be made into excuses for bloodshed or for alliances like that suggested by the Vatican rumor. A common front for God will result only when there is mutual respect for sacred traditions.

Prophetic Evangelism

In future issues we will present detailed reports on last week's concerted evangelistic campaign conducted by our denomination's Board of Evangelism in Philadelphia. Some amazing reports already received must not wait, however, and we take these few remaining lines to record them.

In the first place, Bishop Gerald H. Kennedy, resident in the Portland, Ore. Area, set the tone for the campaign by calling for an evangelism that not only reaches for men's souls, but that is also "prophetic in all things and interpretative of social issues." Bishop Kennedy set a tone which some evangelists we know of should heed, when he said, "In this, God forbid that we be either reactionary or radical."

Results? At the end of three days, 4,500 new members were gained by the 330 Methodist churches of the Philadelphia area and it appeared likely that the goal of 10,000 new members for the week's effort would be reached. This was done by a concerted visitation campaign carried on by about 1,300 ministers and laymen.

The Philadelphia story is thrilling because it will guide the conduct of other campaigns that are to be held throughout the country under Methodism's "Advance for Christ and His Church," and in co-operation with the United Evangelistic Advance being undertaken by other Protestant bodies.

What's New In The Bible?

CHARLES M. McCONNELL

Lesson For December 18th.

A UNIVERSAL FAITH. JEREMIAH 29:4-14.

A Message to Captives

Jeremiah wrote a stirring message to the Jewish people who had been carried off as captives to Babylon. It was announced by the usual words of prophets who wished to speak to their people with the authority of God — "Thus saith the Lord."

The immediate cause of the message was the trouble which false prophets had been stirring up in Babylon among the exiles. Just what these trouble makers had been saying to the Jews in Babylon, we were not told by Jeremiah. From the words of Jeremiah's message about keeping the peace in the city it may be surmised that the false prophets were stirring up some kind of insurrection or what we may call "inciting to riot."

How to live as an exile carried away from your native land and virtually imprisoned in a foreign nation is a severe problem to solve at any time and in any place. To form new patterns of life among a hostile people is extremely difficult.

There are more displaced persons in the world today than at any other time in the long, rugged, ofttimes cruel history of mankind. The human race is tough and tenacious or it would have long since perished from the earth. In the words of the day, the human race "can take it." The displaced persons who have been rooted out of their homes and old communities and cast adrift without anchor, chart or landing place are in a sorry plight. Millions of people have been carried off and punished with scant regard for the common decencies of life. Wave after wave of deportations, wholesale abductions and virtual kidnappings have occurred in this war-ravaged world since 1914. The soil of many a nation has been soaked by the blood of martyrs and the tears of bereft people who have been torn up like weeds from a garden and cast into rubbish heaps.

Missionary Exiles

One of the most common traits of human life is that of making religion a local affair. We are continually trying to tie our religious faith and experiences to some locality. We associate our religion with some sacred spot. I was riding along a country road one day with a devout farmer and he stopped beside an old weather beaten church. "In there I was converted on a Sunday night forty-two years ago, coming next March 21," he said in a tone of tenderness akin to that he would use in speaking of a friend long since gone. No spot was so close to his heart as the one at which he had found his Lord.

The Jews worshipped the "God of Israel." He was their God and one who had a special regard for their nation. They were not eager to share their God with any other nation.

The Babylonian Captivity, which in the lesson we are here studying was said to have lasted seventy years, turned out to be a real missionary journey for the Jews who we carried into captivity. Jeremiah told them to settle dow plant gardens, marry and raise families and general gear themselves into a way of life which would refle credit upon their God and their ancient heritage.

It takes a strong faith to withstand the stress and stra of a forced move from one place to another. We are he up by our neighbors to a very great extent and when t props of custom and habit and accepted ways of life a knocked out from under and around us we are often lo Then we need the help of family ties and new associatio to help us stand up and do our duty and live our lives the new and strange surroundings. The Jews were stror enough to keep their faith amid the stress and strain adjustment to a new environment in a strange land. Th have been doing this for around three thousand years ar the end is not in sight.

Finding A Universal Faith

When nations were far apart by mileage and by a quaintance there was little chance for developing a ur versal faith. There was no basis for such a faith for the was no world neighborhood or community.

We hear much about One World and iron curtains ar east against west and a lot of such talk today. It seen that we are falling apart into fragments rather than con ing together into one world of faith and trust and goc will.

We have come to see that mere physical nearness or in proved methods of transportation and communication a not enough to make the world one big happy family fu of sweetness and light. The fact of the matter is that th more some nations know of one another the more fier is the hatred and the more bitter the competition.

In the midst of all this clash of creed and clan and n tionalism there come clamoring voices shouting "We hav the only religion." Thus we have the national religior adding to the turmoil. The fires of national loyalty bur with a greater fury than ever before and we are beset b local religions which tend to destroy all hope of a con mon faith for mankind.

Sooner or latter we will have to have a world religio big enough for a world community. We who call ou selves Christians believe that the gospel of Jesus Chri is the final and universal gospel. We believe that Jest came to save all men everywhere.

A careful study of Christianity will afford us the e sentials of a universal faith. This we believe and in way practice, but not too seriously. Organized religio has its roots in national soil and there are geographic limits to the faith of many people. White and black an yellow Christians may have a common faith but not ye have they found a common dining room or hotel a comodations. The unfinished business before the moder Christians is that of building the patterns of a univers faith.

Christianity In The Changing Orient

EDDY ASIRVATHAM

Over a great part of the Orient Christianity is still a inority movement. India with a population of 330 mil-on has a Christian population of eight million. Western akistan has only 400,000 Christians. Out of a population 17 million in Burma, 250,000 are Christians, fully 200,-0 being Karens. The numbers in Siam and other coun-es in South-East Asia are equally small. Ceylon, on the her hand, has a Christian population of 10 per cent. hina with its vast population of 450 million can only ac-unt for 2 million Catholics and 600,000 Protestants. pan has a population of 80 million; but Christians there e less than 1 per cent. The Philippines alone among e Oriental countries is predominantly Christian, but the ilk are Roman Catholics.

Although the Christian group in the Orient is in a inority, it is an effective and influential group in many ays. Christian institutions on the whole — educational, edical and rural — are better organized and more ef-ciently run. There is much less of polities and manou-ering in Christian institutions than in others. Very re-ently the Christian community in India won the un-inted praise of the country for voluntarily surrendering servation of seats in legislatures in those provinces where ey were conceded. It was a risk taken in the interest of e community and the country.

Individual Christians are lifting up Jesus Christ in the ational life of the country by the probity of their charac-r. In an atmosphere surcharged with corruption and epotism, Dr. John Matthai, an Indian Christian and the inance Minister of the Government of India, has set ch a high record for honesty and integrity that his own lleagues humorously refer to him as "Honest John!" he reputation of Dr. Kagawa is worldwide. By his mplicity of life and complete identification with the mmon people he has shown what can become of a erson surrendering himself completely to Jesus Christ. ight in Hiroshima where one of the two atomic bombs ll in 1945 the Eternal Peace Movement has been estab-shed under Christian auspices. It is true that certain hristian leaders in China have failed to lift up Jesus hrist in their public life. But even there, Christianity ill commands the respect of the country. To a recent litical conference held in Communist China under the ew government, five leaders of religion were invited, vo being Protestant Christians. The Taoists and Cath-lics were left out. The Communists today do not regard rotestant Christianity as their enemy. What they may o in the future nobody can tell.

Though a minority movement, Christianity has come stay in the Oriental countries, and there is no indica-on of large scale backsliding. All through the years of panese occupation, the Karen Christians of Burma re-ained steadfast in their allegiance to Christianity. Chris-ans in India and Pakistan have demonstrated a similar ithfulness and loyalty.

India today claims to be a secular or non-religious state. Yet there are several indirect ways in which Hindus and Hindu practices are favored. Outcastes, whether they be Hindus or converts to Sikhism are entitled to certain gov-ernment privileges such as financial aid for education. But they forfeit them on becoming Christians. In spite of such discrimination, very few Christians have reverted to Hinduism. Pakistan boldly proclaims itself to be a Mus-lim state where non-Muslims exist on suffrance.

In many Oriental countries Christians are increasing in number, though not in proportion to the population. Christianity in India has nearly doubled itself during the last thirty years. Mass movements which in the past brought many into the Christian fold have now received a set-back. Although the new constitution for India gives everyone the right to propagate his religion, the govern-ment policy is against mass conversion. While these conversions in the past were not free from criticism, they offered the only ray of hope and emancipation to the de-pressed and oppressed classes of India. If the government can take measures to improve their lot, without their hav-ing to become Christians, we as Christians should give every possible support.

While mass conversions on a caste or family basis are becoming closed, a new type of mass conversion is open-ing up. This may be called ideological and sociological group conversion. There are bands of young people who are dissatisfied with religious conditions as they are and are turning to Communism, nationalism and the like. But very soon these "isms" begin to tire them, because they have nothing to offer to the spiritual hunger of man. Such a situation offers great opportunity to those who understand the full meaning of Christianity and are de-termined to apply its truths to every problem of life. In combating Communism, the Catholic Church in South India has set aside one of its most capable men for work among the laboring classes. It is endeavoring to establish a labor union completely free from Communist influences. Ceylon reports that young people there know more about Communism than about Christianity.

In Japan young people are becoming more and more responsive to Christianity, even though they find church life rather dull. The older people are still attached to Shinto and Buddism. The population is increasing at the rate of one million a year, and the increase of Chris-tians is not proportionate to it. Yet the present is the best time for the Christian gospel in Japan. Individual con-versions are taking place all the time, but there is no mass movement. Catholics are more active than Protestants, and many new Catholic orders have come to the country. Recently they overshot the mark when they sent round in solemn procession the arm of Francis Xavier which we were told while in Japan failed to impress the Japanese.

The reception given by government and people to Chris-tianity is not the same in all Oriental countries. India concedes to everyone the right to profess, practice, and propagate his religion. This means that, at least theo-

retically, there is no check placed on missionary activity, including evangelism. A most encouraging feature in the present situation is that certain Indian states governed by princes which were formerly closed to the Christian enterprise have now thrown their doors open. Some Protestant missions have already begun to take advantage of the situation.

India calls herself a secular, democratic state, but many Hinduizing influences are coming to the fore. Many municipal councils (city governments) prohibit cow slaughter. At many of the state functions, cocoanuts are broken, according to Hindu custom, and Hindu prayers are chanted. The celebration of Hindu religious holidays is enforced even upon schools where the majority of the pupils are non-Hindus. But none of them is of serious consequence as yet. On the whole, the government of India and several of the provincial governments have shown a sympathetic attitude towards Christian missions. A few provincial governments, however, have been reactionary. All over India the stock of Christianity and of Christian missions is high today because of the excellent relief and rehabilitation work done by Christian agencies in the tragic months following the partition of India. After the assassination of Mahatma Gandhi the sale of the New Testament reached a high level.

Pakistan concedes Christians the right to preach, but holds at the same time that Muslims have no right to leave their faith. While Hindu students welcome the opportunity to study the Bible, the Lahore Y. M. C. A. reports that it is difficult to get Muslim young men to attend Bible classes. The policy of the Pakistan government is that all schools should teach Islam to all its pupils, non-Muslims receiving instruction in Islamic history and culture. Some of the catechisms used in the school hold idol worshippers in open contempt. Pakistan government from time to time has given assurances of religious freedom; but there is no concrete proof of it yet.

In Ceylon the government is undertaking complete responsibility for elementary education. This is as it should be, although it means that Christian missions are being shunted out from this sphere of activity. A strange provision of the educational code is that whatever the auspices of the school may be — Christian, Buddhist or government — every child is to be given instruction in the religion of its parents by someone professing that religion.

Burma still exhibits a prejudice against Christians, claiming that Christianity has weaned people away from their natural culture. She blames Christian missionaries for having converted many Karens to Christianity; and between the Karens and Burmans there is little love lost. It is up to the Karens and their Christian friends to convince Burmans that Christianity is not interested in promoting civil war or any other type of war for that matter and that Christianity and indigenous culture are not necessarily opposed to each other.

In Siam there seems to be an open door for the Christian evangel, especially now as Siam is turning towards the West and democracy. The missionaries of Siam, mostly American Presbyterians, are on good social terms with the highest government officials. Though the o ficial religion is Buddhism, every Siamese king durir the last hundred years has made some gift of money land to the Presbyterian work. The Siamese seem friendly and courteous people, and Christianity can easi be blended with their culture.

Of all the religions in China, Christianity is the mo active. In recent months the Y. M. C. A. in North Chi has been able to get quite a bit of support from the Cor munist people, though not from the Communist gover ment. Christianity in China has the unique opportuni of presenting the whole of the Christian gospel. It al has the opportunity of winning the Communists to a r ligion of active love, brotherhood, and social righteousne Therefore, Chinese Christian leaders are not anxious set up a false dichotomy between Christianity and Cor munism.

In Japan there is a genuine searching of the heart. Son Japanese seem to argue, "We had Shinto and militaris and lost the war. The United States had Christianity ar democracy and won the war. Why not, therefore, t Christianity and democracy?" This may not be the hig est of motives, but even out of such humble beginnin may come forth something noble and eminently wort while.

In several of the Oriental countries, some of the narro and extreme Protestant sects are exploiting the situatic in a way in which those belonging to the more liber tradition are not. Since the close of the war the form have gone out in large numbers to the Orient. While v admire their zeal, we cannot commend their religious ou look or their attitude towards other faiths. Some of the are causing anxiety to the Indian Government which v are told as a matter of self-protection has asked the Chr tian Council of India to act as a sponsor of every Pro estant mission going out to work in India.

Over a great part of the Orient today the Christian m sionary is held in high esteem even by those who m regard him as narrowminded and over-confident in m ters religious. During the war the Filipinos and Chine raised money and foodstuffs among themselves and su ported American missionaries in internment camps. A times this noble service was rendered at great person risk to themselves.

Appreciation for missionaries and their sacrificial se vice, however, does not free them altogether from criti ism. The comparatively high salaries and allowances missionaries come in for much criticism. In India I hea more than one complaint of the big salaries paid to Met odist bishops (Indian and foreign) in contrast with t salaries of other bishops and of their own district supe intendents and other fellow workers. Some complain the foreignness of living of many missionaries whi creates a social distance between them and those who they seek to serve. The fact that the purse string is st to a large extent manipulated by the foreign missiona causes considerable ill-feeling. Reluctance of missions transfer the ownership of property to the indigeno church does not make for friendliness and fellow-feelin

In spite of it all, there is praise for missionaries — 1) for their integrity of character and honesty of ırpose;

2) for their relative freedom from church politics;

3) for their leadership in organization, account-keep-g, constitution-making, training in democracy, and pio-ering in new and untried fields of service;

4) for their activism and determination to push on wards the goal.

In several of the Oriental countries today there is dis-rnible among indigenous Christians a new zeal for angelism. Some of the evangelistic zeal is ill-informed, be sure, but the zeal is there. Generally speaking, op.e do not want indoctrination and dogmas. In some untries direct evangelism is outlawed — and Christian issions have to content themselves with a serving min-ry. But our aim should be to carry on a serving as well a preaching ministry wherever possible.

Independence has brought a new zeal for evangelism nong Indian Christian youth. A group of Christian udents, including medical students, under the sponsor-ip of the Student-Christian Movement of Madras are orking among Kallars whose caste profession is thiev-g. They live with them in the village as much as they n in their endeavor to train them for a life of construc-ve citizenship.

In the months after the war Lutheran Christians in dia sent help to Batak Christians in Sumatra. They so sent food parcels through Sweden to German mis-onaries from India detained in Germany. In recent onths the National Missionary Society of India has in-rested itself in missionary work in parts of Africa and e Fiji Islands, even though it is going through a period serious financial difficulty.

Anyone who takes his Christianity seriously cannot fail be impressed with the urgent need there is in the rient for the whole gospel of Jesus undertaken by the nited efforts of all those who love Jesus Christ. The time r denominational pride and exclusiveness is gone. Cath-ics and Protestants are working together in the Manila . M. C. A. The Bangkok Y. M. C. A. has both Bud-hists and Christians on its Board of Directors, the only ndition being their signing a statement accepting the hristian purpose of the Y. M. C. A. Bible study circles eld at the Y. M. C. A. are well attended by Buddhist oung men.

Union efforts are going strong in several parts of the rient. South India already has a united church includ-g former Episcopalians, Presbyterians, Methodists, and ongregationalists, and has in its membership more than e-fourth of all non-Catholic Christians in India. The utheran church is now negotiating with this church for nion. Union in the south has stimulated the desire for nion in the north between Episcopalians, Presbyterians, nd Methodists. In Ceylon union talks are taking place tween the church of South India, Baptists, British Meth-lists and Episcopalians.

Siam has a united church known as the Church of hrist in Siam. The United Church in the Philippines is not strong. It does not seem to have behind it a well-thought-out plan. It has four bishops working under it without the resources even to support one. Some of them are obliged to support themselves as pastors of churches. The Kyodan in Japan is not very strong. Episcopalians and Lutherans are not in it.

In the circumstances which obtain in the Orient today anyone thinking and working merely in such terms as world-wide Methodism or world-wide Lutheranism is doing a distinct disservice to the cause of Christ. Dogmas and doctrines do matter. Ecclesiastical organization, types of Christian ministry, and rituals are important in their places. But what really matters is single-hearted love and loyalty to Jesus Christ and His mission.

Everywhere in the Orient one is impressed with the fact that the harvest is plenteous, but the laborers are few. Nowhere, as far as we know, have we reached the pre-war level of missionaries. Yet if our work is to continue without abatement, we need them urgently. The effective missionary of our day is one who knows Jesus Christ in a personal way, possesses the right psychological disposition to understand and help people of other nationalities and religions, and is qualified for a specific task. The Orient does not want missionaries either as bosses or as those who are so self-effacing as to hide their lights under a bushel.

The types of missionaries needed most in the Orient today are: —

1) Relief and rehabilitation workers with the necessary technical qualifications.

2) Trainers of social workers in social service schools.

3) Workers among the laboring people.

4) Rural community workers with some knowledge of agriculture, co-operation and first aid.

5) Those who understand all the issues of Communism and are able to counter idea by idea, plan by plan, and program by program; and not idea by emotion, plan by platitude, and program by a vision in the sky.

6) Youth workers.

7) Trainers of teachers — India alone needs 2 million teachers in the next 25 years to carry out the nationwide program of free and compulsory primary education.

8) Experts in the use of audio-visual methods.

9) Trainers of mechanics and technicians.

10) Doctors, nurses, dietitians, and health visitors.

11) Engineers and builders.

12) Physical directors.

13) Effective preachers. India does not want preachers who claim a monopoly on God or insult one's intelligence and put a premium on irrationalism.

12) Literary men and women who can both write and help others write.

Even more urgent than missionaries from abroad are indigenous Christian workers. In a good many of the Oriental countries there is a dearth of good Christian ministers and capable students applying for admission to theological schools and colleges. In Japan a Christian min-

ister is obliged to take up some extra work in order to make both ends meet. While such is not the case in India, most ministers are paid less than a living wage.

In spite of the much-advertised religiosity of India, the professional priest in that country is not highly respected. This attitude of mind is carried over even into the Christian church, although the Indian minister is usually a much better equipped man. Some young men hesitate to enter the ministry because they believe that it does not carry sufficient prestige with it. The men whom they see in the ministry already are not noted for great learning or vital spiritual experience. The congregations, in turn, do not demand high qualifications on the part of their ministers for fear that a man with such qualifications may demand a reasonable salary and refuse to be a pawn in the hands of the church committee or other such bodies.

There is no single remedy for this situation. Many of the difficulties set forth are likely to assume a minor place where there is vital Christian experience. But even then, the laborer certainly should be paid his due rewar

Another remedy is through interdenominational unic efforts to raise the academic standards of theologic schools and colleges. The existing theological colleges India are doing a high grade of work. But the same ca not be said of the theological schools. Many compete persons in India believe that no tangible improveme can be effected in the church without strengthening t theological schools. They also hold that no genuine I dian Christian theology can be forth-coming unless t teaching and thinking are done in the language of t people. As time goes on, the indigenous Christian shou more and more develop the content and technique evangelism suited to his non-Christian friends. The mi sionary from abroad may limit himself to testifying what Christ means to him personally and teaching the logical students, seeking to effect a synthesis between t Occidental and Oriental Christian thinking and practi and worship.

Five Shillings Christmas Fine!

WILLIAM WARREN SWEET

It would doubtless surprise most good Methodists, as well as Presbyterians, Baptists, and other evangelical Christians to be told that Christmas as a religious festival was not observed in their churches until well toward the close of the last century. In the *Western Presbyterian,* published in Louisville, Kentucky, there appeared an editorial in the issue of December 26, 1867, which stated that although the 25th of December was almost universally observed throughout Christendom as a feast day and for social enjoyment, yet,

> . . . there is not the slightest warrant for its religious observance, any more than any other one of the three hundred and sixty-five days in the year. For, in the first place, there is no satisfactory historical evidence that this is the day on which our Saviour was born. And, secondly, if we had such evidence, there is not the slightest indication in the Word of God that the disciples of Christ were to observe that day as a season of special religious worship. To observe it in this manner, therefore, is to follow the imagination, not reason; and to obey the commandments of men, not God.

This editorial is representative of the position taken by all the evangelical churches of the time regarding the celebration of Christmas as a religious festival.

Ten years later there are indications that a decided change was taking place in the attitude of the evangelical bodies toward the observance of Christmas. Advertisements in the church papers began to appear urging their readers to buy appropriate books for Christmas presents while Christmas poems and editorials became increasingly common. From this time onward the religious significance of Christmas has been growing among all the evangelical bodies, though even yet, many members of churches of Puritan background give slight attention to Christmas as a religious festival.

On May 11, 1659, the General Court of Massachuset Bay Colony passed the following law:

> Whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way, as a festival, shall be fined five shillings.

Similar laws were passed by the colony of Parliame during the Commonwealth period. These laws we speedily repealed after the Restoration, but the Puritan a titudes which such laws display continued to influen the religious bodies which stemmed from Puritanism f many years, and to a limited degree even down to o own time.

The following extracts from a sermon published London in 1656 and addressed to his Highness Oliv Lord Protector and to the Parliament of England, fu nish an illuminating example of the animus which Chri mas observance aroused among the dominant Purit clergy in the England of the sixteen fifties. Fortified three texts — taken out of their context — from three Paul's Epistles the preacher declared that Christ:

> . . . was no Mass-monger or belly God, and no drunkard. He wanted neither cards, dice nor tables to play with, to pass away the time. . . . He needed no new games to make him merry, no holly or ivy to dress his windows, nor mistletoe to conjure his lovers, nor other toys to please his fancy; or blindfolded fools to make him sport. . . .
>
> Christmas-mongers are the worst sort of Christians . . . Christians in name, but anti-Christian in nature; and their hearts are not worth a halfpenny; for they are the Pope's dupes, Malignants in soul and flesh, polluted in lips and life. . . . They are not filled with grace; but with meat. . . .

nd the sermon closes with:

Masks, mummings, Mass-songs are made coverings
for the Christmas mongers to do evil things:
There's carding, diceing, drinking, bellowing and roaring
And under Christmas cloaks rogues go a-whoring
In fuddling schools 'mongst fools:
There Bacchus bears the bell,
And Christmas-mongers dance and prance away to hell.*

The Puritan objection to Christmas as a Christian festival was based on two counts: first, they objected to it n the grounds of its pagan origin; second, they disliked ven more the excesses which had grown up about its elebration.

As is well known, the Christian celebration of the birth f Christ as a church festival came into existence very late. The process of festival creation in the Christian church, which dates almost from its inception, began at the end f Christ's life and ministry and slowly worked back to e beginning;" so for this reason the observance of his ativity was comparatively late in making its appearance. he early Christians were too much absorbed with the ord's imminent return from heaven to be much conerned with the question of his birth. It was not thereore until about the middle of the fourth century, that a ay was formally set apart by the church at Rome, for e observance of the physical birth of Christ.

At first, Christmas, as it was observed by the church, as purely a spiritual festival. There was no gaiety; no ells announced the coming of the glad morn; there were o garlands; no tables heaped with good cheer — it was spiritual feast only. But the festival was not to remain r long in the upper air of pure devotion and adoration, r the reason that there were too many pagan influences ll about it, which were soon to transform it into a festival f gaiety and feasting. One of the most important of ese pagan influences was the feast of Saturn, which bean on December 17th and lasted until the 24th. The bled reign of Saturn, the oldest and most benign diety f ancient Italy, was supposed to have brought peace and appiness to mankind, and so the festival dedicated to im was full of joy and feasting. The schools were closed nd a special day was set aside for the children. Public laces were decked with flowers and garlands, and presnts were exchanged. Another festival which influenced e celebration of Christmas was the feast of the Kalends f January, which marked the beginning of the Roman ivil year. This was celebrated by three days of feasting nd merriment. Mummers clad in women's clothes and nimal skins paraded the streets; presents were given to ear ones, "honeyed things, that the year of the recipient ight be full of sweetness; lamps that it might be full of ght; copper, silver, and gold that wealth might flow in."

*Taken from a micro-film copy of the original sermon y Samuel Chidley entitled, *A Christian Plea Against hristmas and an Outcry Against Christmas-Mongers,* n the Huntington Library, San Marino, California.

As Christianity moved into the northern parts of Europe it met other pagan influences. Here the festival with which Christianity had to compete was called Yule. Among the German "barbarians" Yuletide lasted from the middle of November to the middle of January. It was in this period that the slaughter of animals for winter use took place, and this was naturally accompanied by voracious feasting. Here, doubtless, is the ancient precedent for our modern Christmas dinner.

It was to these heathen contributions to which the Puritans so seriously objected, that we owe most of the warmth and charm of Christmas. Puritanism also put a stop to carol-singing, in that it discouraged the excesses of Christmas revelry and made but scant use of music as a means of religious expression. For these reasons few good carols were produced in England from the end of the sixteenth century to the middle of the nineteenth. In our modern revival of carol singing we use most frequently those carols which antedate the Puritan movement in England.

The Christmas with which we are familiar today in America is a strange combination of imported pagan and Christian traditions and customs, mingled with a large measure of native American commercialism. Indeed it seems that about all America has contributed to the celebration of Christmas in its commercialization. And, for most of us, this makes it all the more difficult to keep the Christian element uppermost. The question which every Christian faces as each Christmas season approaches is, "How can I help to make this Christmas less pagan, less commercialized, and more Christian?"

The Disarming Spirit Of Good Will

CHARLES G. GIRELIUS

O Thou who art the Light and Hope of mankind,
May our soul's joyous fervor be aroused by the spirit of the Christmastide,
So that our hearts shall be thrilled by the angel song of peace,
As the light from the manger-cradle of the Christ-Child
Shines revealingly into the world's dark places.
We are happy as we hear the children sing their Christmas songs,
And we remember with gladness the Christmas days of our childhood,
For there is no other festival quite so beautiful as the Yuletide.
But there is sadness in our happiness and we bow with humiliation
As we hear of wars, rumors of war and the frantic arming of nations,
The threat of modern Herods, the fear of atomic power,
The call for fleets, planes and armies to protect our shores —
Failing the one defense against all enemies, the disarming spirit of good will!
Father of all nations, grant Thy children peace, we pray.

"As One Who Serves"

David Giles

Digest of an address delivered at the Annual Students' Night at the Boston Methodist Social Union, on Nov. 21st. Mr. Giles, assistant pastor of Central Methodist Church, Brockton, is a student at Boston University School of Theology.

Boston University School of Theology has the reputation of being the "School of the Prophets." It is true we have no course at the school specifically designed to teach a person how to be a prophet; but we at the school are surrounded with an atmosphere which is quite conducive to the prophetic spirit.

There is an aspect of the prophetic spirit which I would like us to consider. It is this: a prophetic spirit is dependent on the prophet's attitude toward service. The Christian ideal of service must be uppermost in the prophet's ministry. Jesus is the supreme example of a prophecy dedicated to the service motive. In a conversation which he had with his disciples one day, he seemed to sum up his life purpose with these words: "I am among you as one who serves." The task of the modern prophet is that he will discover how to be among his people "as one who serves."

We have heard much about the prophetic spirit which searches out the injustices in the community and criticizes them in the light of the Christian ideal. For this vision we are grateful, and upon this spirit the Kingdom is dependent. But, in the fulfillment of this ideal for the social community, the prophet may overlook his own community — the community of ministers. Ministers, sometimes, are unaware of injustices within their own ranks.

One of my classmates told a story the other day about an old man who had given the same testimony at the mid-week prayer meeting ever since his conversion, which had been quite a long time before. And the old man always accompanied his testimony with a prayer; and always the same prayer. He always prayed: "O Lord, since last we met the cobwebs have come between us and Thee, so that we can hardly see Thy face. I pray Thee, Lord, that Thou wouldst wipe away the cobwebs so we can see Thy face more clearly." Now, of course, no one in the church doubted the sincerity of the old gentleman; but there was a certain young man in the church who had become somewhat annoyed, having heard the same prayer week after week. So at the next prayer meeting the old gentleman gave his usual testimony and followed it with his faithful prayer: ". . . I pray Thee Lord, that Thou wouldst wipe away the cobwebs so we can see Thy face more clearly." Whereupon, the young man immediately arose and gave his prayer: "O Lord, kill the spider!"

The limitations of this illustration are obvious, but it is not an altogether untrue analogy of the situation in which we ministers sometimes find ourselves. There may possibly be a spider walking around somewhere in our own system which is weaving a web and dimming our social vision of the community. This possible spider to which I have reference is the system of the promotion and advancement of Methodist ministers; the system which tends to value ministers and churches in financial terms — a system which permits ministers to seek big churches and big salaries for personal gain.

I will probably be accused of being young and inexperienced and may be told that the "mellowing years of experience" will change my attitude. But, frankly I'm scared as I look at the system today; I have the fear of becoming caught up in a system which gives "promotions" in terms of salaries. I have been disappointed and disillusioned many times by many ministers whose talk has been primarily with large salaries and big churches. We seem to have a "bigness" complex: big churches and big salaries seem to be the reasonable measure of success. Little churches and small salaries are mere stepping stones for the convenience of ambitious ministers who want to get "to the top."

As prophets who are committed to self-examination and self-criticism we cannot permit this to continue! We must kill the spider! We ministers are very strong and fierce in our condemnation of unfair competition and the selfish profit-motive in the secular world, but somehow, we can become conveniently blind to the same injustice within our own ranks. The prayer, "Save us from weak resignation to the evils we deplore," should continually be the minister's prayer.

Then, what shall we do? Our Methodist system calls for a minimum salary level to be established in each annual conference. This is the church's responsibility to her ministers. The church, according to this ideal, should give a salary high enough to guarantee every minister and family a reasonable living and security. In addition to this minimum salary level, I would suggest a maximum salary. This could represent the minister's obligation to the church. By a maximum salary, I mean that the minister should accept no more salary than is needed to guarantee him and his family a reasonable living and security. In the ideal sense of the word, this would virtually mean a stabilized salary system — as is true in many foreign countries and in our own mission field. This type of system would guarantee every minister economic security; and it would help save us ministers from the selfish profit-seeking sin which "doth so easily beset us."

The prophetic spirit, then, is concerned not only with the ideal of the social community but also with the ideals of the prophet's own community. A prophet must be willing to become a servant and must be willing to live among his people "as one who serves."

May Boston University School of Theology always train prophets who will be committed to the ideal of service!

On A Wide Circuit

W. W. Reid

Black Pot . . . . . Black Kettle

We have no defense to make of Soviet Russia's continued refusal to go along with western proposals for limiting the use of atomic power for war purposes because she opposes the U. N. or other international inspection that is a part of the measure. Any suggestion as to the why of this opposition is purely speculative: it may be because Russia really has a great stockpile; or because she really has none; or because she would not want trained observers to see other conditions, good or bad, behind the iron curtain; or just because of a national pride (nationalism in excess, if you will) that must be fostered to hold the communist republics together. Whatever the cause, we fear it is a major error if the desire of the nations is world peace.

We were greatly disturbed the other day when the United States, Great Britain, and France led a minority group in the U. N. General Assembly that killed (because a two-thirds vote was necessary) a proposal to have all nations holding trust areas or colonies from U. N. submit a detailed statement and timetable of their plans for educating the peoples within those trusts and leading them to independence. The matter involves the future welfare of 15,000,000 natives of Africa and Pacific areas. It voted down also — with American aid — the move that would have kept the administering nation from merging the trust with itself — a condition that is now very touchy in South Africa.

"Impractical, because you cannot chart human progress along predetermined lines," said the American representative, apparently forgetting the precedent of Philippine-Amer

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an experiences. "And the trust areas are different stages of development" — which uld only mean differences in the tentative imetable."

We don't know all that was in the minds the American delegation in opposing this easure which had the prior approval of the rusteeship Council. The reason for the obctions of Great Britain, France, Belgium d some other "colonial powers" are more vious. Indeed, the "blueprints of freedom" r these 15,000,000 people are but a beginng of the freedoms that eventually must me to men of color in all the so-called lonies held by European nations. Ominous, o, is the fact that lined up against the U. S.-ritish-French action on this measure were e peoples who have known something of e evils of colonization — the Arab nations, dia, the Philippines, many South American publics — and the Soviet Union.

One sometimes gets sick at heart at the opaganda, and the war-mongering, and e misrepresentations of the West that come om leaders of the Russian people — includg what has been called "the purring and itting" of the secretary of Russia's Comunist Party in Moscow's Red Square last onth; to say nothing of the fulminations *Pravda* and *Izvestia.* Any people who ant peace and goodwill in the world cerinly will curb such speech.

But have you been reading the news, the litorials and the cartoons in many of Amera's papers lately? There are, of course, ceptions; but the majority are not too much tter or more understanding in tone and atude toward Russia than are the Russian pers to the U. S. A. and western Europe. nd have you heard what leading Legionires are advocating? What threats military en and men with important government rtfolios are making: at least one even sugsting that we drop the first bomb on Rusa — thus getting the jump on her! And we have heard only some missionaries oppose the demand of a long-time "religious leader of American youth" that the United States send food, money, ships, planes, arms, and military and civil leaders to China to halt Communism.

Are these the words and acts of men of peace?

The Parson Looks At Labor

Clair M. Cook

Two meetings of great importance for labor convened on Monday of last week, November 28th. One was the organizing convention of the newly-chartered International Union of Electrical, Radio, and Machine Workers, C. I. O., meeting at the Broadwood Hotel in Philadelphia. The tangled situation brought about by the C. I. O.'s action in expelling its half-million-member U. E. — which has asked the courts to forbid the I. U. E. use of the name — involves many complicated factors.

But the second meeting can safely be said to hold a far greater historical import. In London, after months of planning and a series of preliminary actions, the organization of a new world labor federation is taking place. The British Trades Union Congress is host to delegations from dozens of countries, some of them formerly members (as were the C. I. O. and the T. U. C.) of the World Federation of Trade Unionists, from which they withdrew because of domination by Moscow and its satellite countries.

The American Federation of Labor was never a member of the W. F. T. U., refusing co-operation because they were convinced from the start that free democratic trade union co-operation would be thwarted by the state-controlled Communist unions. It required experience to disillusion the C. I. O. and the British, but the Geneva meeting of the World Federation last spring resulted in withdrawals leaving the W. F. T. U. almost exclusively Communist in outlook. A draft constitution for the new democratic federation — as yet unnamed — has been circulated among delegates from Canada, Italy, France, Scandinavia, the Low Countries, Asia, Africa, South America, and elsewhere. The convention is expected to last about ten days.

American labor leadership is internationally minded — probably more so by far than most Americans realize. Significant of this is the fact that Secretary of State Acheson this year addressed C. I. O. convention delegates on foreign relations involved in the "Point Four" program. Secretary Marshall was a speaker at the Boston convention two years ago, discussing the then-new "Marshall Plan," opposition to which was one charge against the U. E. The *American Federationist* in its last issue reviews "Labor in Europe" country by country in an article by the A. F. L. European representative, Irving Brown. "Labor internationalism," says David Dubinsky, I. L. G. W. U. president, writing in *Labor and Nation,* "is no abstraction. Labor internationalism is not a pious wish or pseudo-radical catch-phrase . . . (but) a practical and living ideal . . . active, continuous co-operation between and among the strongest and most decisive bodies of labor — the free trade unions." It involves a "campaign against social injustice and imperialist aggression conducted by the free world labor movement." Its goal is to "clear the road to a world free from fear of poverty, hunger, dictatorship and war — to a world enjoying the blessings of human liberty, prosperity, and enduring peace."

The world labor movement — "labor internationalism" — in organization is increasingly "ecumenical." In method, its zeal for the free trade union gospel may well be called evangelical. And in its goals — although its motivation is mixed with materialism — its highest idealism may truly be called Christian. "Love thy neighbor" is a part of its heritage, even when unrecognized. The problem for the churches is to reinforce the Christian motivation and purge the un-Christian elements.

Postscript: The Rev. Jerome L. Toner, author of the most comprehensive study, *The Closed Shop,* has been appointed by President Truman as a U. S. delegate to the metal-trades sessions of the International Labor Organization (a U. N.-related agency). "His appointment is official White House recognition of the growing importance of Catholic churchmen in labor affairs," says *Business Week.* Can you name any Protestant churchman qualified for such a post?

North Shore United Canvass

On Nov. 13th, eight communities on the North Shore carried out for the first time a United Church Canvass with most gratifying results. One hundred churches and synagogues from the following communities participated: Salem, Marblehead, Swampscott, Beverly, Peabody, Danvers, Topsfield and Ipswich.

On the evening of Nov. 8th, 1700 canvassers, ministers, and other leaders and their wives assembled in the Salem armory for a supper meeting and program of inspiration and instruction. Dr. Bernald C. Clausen, pastor of the Euclid Avenue Methodist Church, Cleveland, was the main speaker. United States Senator Henry Cabot Lodge, Jr. also spoke.

One illustration of the remarkable results of this North Shore project comes from the churches of Ipswich. Gains in current expense pledges were as follows: Episcopalian, 24 per cent; Congregationalist 30 per cent; Methodist 56 per cent; and Baptist 135 per cent. The Methodists gained 58 new pledges and their gain for World Service was 58 per cent.

Remarkable gains were made in the churches of the other seven communities as well.

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Come With Me To India

Dorothy Clarke Wilson

Brindaban, U.P., Nov. 18th

I just wish my friends could have seen me a couple of hours ago sitting atop my bedding roll and suitcase in a bus station (consisting of roof only) enjoying my noonday repast of crackers and plantains (bananas to you) amid the curious but friendly interest of a few dozen turbaned and pajama-clad fellow travelers and of an ambling cow, obviously attracted less by my beauty than by the bananas. "Nice bossy," I began tentatively, hoping I was speaking with sufficient reverance and that the divine right of cows in India did not extend to foreigners with bananas. Evidently it didn't for one of the bystanders laughingly diverted her, and took her stand broadside behind me, offering a very comfortable backrest if I cared to use it. Big bearded Sikhs, Hindus with long red marks of Siva on their foreheads, women squatting over a little fire cooking a meal, naked babies running about, coolies begging for more baksheesh, *and* cow — there we all were together settled sociably and comfortably in the dust! I felt very much a part of it all and enjoyed myself immensely.

This has been a week of "firsts." Since leaving Delhi and the comforts of the bishop's house last Monday, I have had my first railroad journey, enjoyed my first glimpse of the Taj, paid my first visit to a bazaar, taken my first ride in a bicycle ricksha, eaten my first Indian food, padded in my stocking feet through my first Hindu temple, seen my first Indian movie. The Taj was everything everybody has said about it and more. The food was good but hot. The ricksha (a two-wheeled, often gaily painted wagon attached to a bicycle) was as smooth as a Packard, but I couldn't help pitying the poor boy who had to pump me and another hefty middle-ager through the streets of Agra. The temple was depressing. The bazaars were all too tempting. And the movie was surprisingly good. I went last night in Agra with a group of Indian teachers from Holman Institute. The picture, an exciting drama involving rival maharajahs and a pair of identical twins, was well acted, though a trifle long. Expecting to be amused by the crudities of poor mechanics and workmanship, I was amazed by a performance as good as Hollywood would produce (much better than some). The theatre was as up to date as many small town American ones, and the audience, mostly male, was well mannered and attentive. It was a relief to be spared the sight of "snugglers" and of excessive lovemaking on the screen. Young men and women do no dating as yet in India, and the hero and heroine always manage a discreet fadeout just before the kiss.

I have spent almost the entire week sightseeing among the architectural marvels around Agra, and I feel as if I had been living in another world, with Akbar and Shahjahan and his beloved Mumtaz Mahal, in whose memory the Taj was built, and all the other Moguls. I've stood and marveled at the miracles of beauty they conceived and executed: poems in white marble and epics in red sandstone; inlaid patterns of jade and turquoise and jasper and lapis lazuli so intricate and perfect they look like jewels; pierced marble screens as delicate as fine lace. It all simply defies description. I've sat on marble balconies and in imagination watched colorful fountains playing over the bodies of graceful dancers, listened to the ghosts in the empty corridors of Akbar's deserted city of Fatehpur-Sitri, stood on the turrets of the Jasper Tower with Shahjahan as he gazed in his captivity toward the misty outlines of the Taj across the Jumna. . . .

But, goodness! This is a letter, not an essay. Give an author a week in Agra and a typewriter, and look what happens. A radio blaring Indian music across the hospital compound here in Brindaban brings me back to earth again. A sari-clad woman passing the door with a naked baby dangling on her hip reminds me that India today is what matters, not the glories of the Moguls four hundred years ago. It's not a bad idea, though, for us Westerners just to take note of those glories in passing. We are deplorably ignorant of these Eastern cultures which were at a high degree of development when our ancestors were still living in caves.

One of the things I enjoyed most this week was the trip to Fatehpur-Sitri. I went with a busload of eighth grade boys from Holman Institute. And they *were* boys! Just exactly like yours and mine. I felt at home with them at once, even though we couldn't talk the same language. They were chattering away at a great rate in Hindustani, when all at once I turned around in my seat up front and said, "Blah, blah, blah, blah!" They thought it was terribly funny, laughed and laughed. They were much interested in my light meter and folding umbrella. And did they like to have their pictures taken! Whe ever I'd try to take a shot of a marble tem ple or a noble archway, there some of the would be, eyes bright and white teeth shi ing, perched somewhere in the foregroun Christians, Sikhs, Moslems, Depressed Class — they were all there in that group of boy And all having a grand good time togethe After we came back to the school, two of t boys, one in a big bright pink turban, can up to me and with their white teeth spark ing, said, "Mem sahib, God will take ca of you!"

Another most enjoyable experience was visit to Layal Bagh, a colony established by Hindu reformist some eighty years ago. one part of the colony, which is in many wa a very fine experiment in co-operative livin they are building an immense temple whic they have already been working on for ov forty years and which they estimate will tak 150 years to complete. We saw there me carving the most intricate and beautiful d signs in stone; others sitting on the grour with their feet thrust into round holes, sa ing away endlessly at great blocks of marbl They could saw about one inch, they told in a day. The block they were working would be sawed in two at that rate in abo thirty-six days . . . Beautiful — they claim will even exceed the Taj in beauty. But that labor and expense when so many thou ands in India are in such terrible need! Se ing the lovely carved vines and sheaves wheat and vegetables brought the words su denly to my mind, "Or what man is there you, who, if his son shall ask him for a lo will give him a stone . . .?"

All of which brings us smack up again the old problem of ends and means whi we Christians have never been quite willi to face. Can anything, even a Taj Mahal, l really beautiful which has been built out the suffering and enslavement of human b ings? Can a world of brotherhood ever

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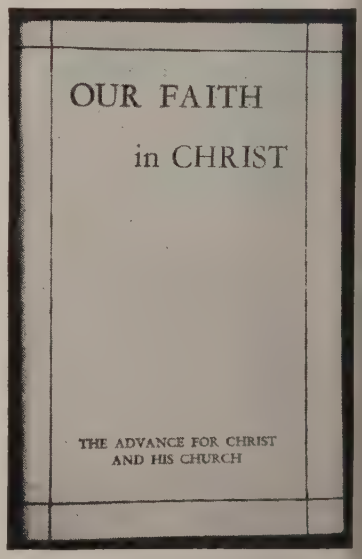

nstructed on foundations of hatred and olence? Gandhi, and I believe Jesus also, ought not.

he Homemaker's Corner

rs. Harry A. Burnham

ree Weeks Before Christmas

Along about the first or second week in ecember, in the 1880's, my father was sure stamp into the living-room trying to ap-ar very grouchy. It was difficult for him do that, for the smile-lines around his es and mouth were so deep from constant e that they couldn't change their contour. He would stand, hands behind his back, in ont of the big wood-burning stove, rocking and down on his feet, as he growled: 'an't get anything done from now to Christ-as. Just the same every year. Thought I as going to get the fences down in the amp fixed and the farm machines all aned and put away. But what happens? passel o' kids come along wanting to go t and get ground-pine, berries, cones and es. Well, I 'spose it's my own fault; they ow they can't go into my woods unless I'm ong; they'd tear everything up by the roots. here's a right and wrong way to do every-ing, even getting Christmas greens."

By that time he would be laughing and oking at mother in an apologetic fashion, lling her that the children would have ne sandwiches along, but did she think at she could manage something good and t for them when they got back. She al-ys could.

I remember especially one December day hen the children from far and near were thered in our barn ready to load themselves to the low pung with its four upright kes to hold the greens on.

My father looked around and asked 'here's Willie Pearson?"

"Why, didn't you know?" shouted half a zen voices. "He sprained his ankle, and n't come. He was almost crying when we pped in to see him."

'Guess we'll have to see about that," mut-ed my father.

Starting the two horses at a brisk trot, the ng load swung out of the yard, but turned the wrong direction, according to the ildren.

'Hey! We want to go to your wood lot," otested the passengers.

'All in good time," responded the driver.

At the Pearson home Willie's mother was rsuaded that he could go along if he could made comfortable and not hurt that ankle. Piles of straw, blankets and buffalo robes ade Willie the cock of the roost, and just out the happiest boy since Tiny Tim.

Didn't Will Carleton say:

"To appreciate heaven well
'Tis good for a man to have
Some fifteen minutes of hell."

Willie had suffered his fifteen minutes and s off for a wonderful day.

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Plans For Vocations

GRAND RAPIDS, Mich. — Meeting here Nov. 15-16, the Interboard Committee on Christian Vocations heard reports of significant progress made during the first year's activities and made plans for emphasis during the Advance and for extension of the work.

The Committee authorized a study of vocational guidance techniques and publication of a manual on vocational guidance for Christian vocations which is to be released in the early Spring. Publication of a number of recruitment leaflets for functional vocations in the church was also authorized.

The Rev. Harold W. Ewing, of Nashville, Tenn., secretary of the Committee, which coordinates the vocational recruitment and guidance work of nine boards of the church, reported that 83 annual conferences now have Christian vocation committees. He announced that some 50 Conferences on Christian Vocations are to be held over the nation between now and Summer under the sponsorship of the Committee. Those convening in the near future are:

Nov. 25-27, Johnson, Tenn.; Dec. 3-4, Centenary College, Shreveport, La.; Dec. 27-29, Florida Youth Camp, Leesburg, Fla.; Dec. 28-31, West Virginia Wesleyan, Buchannon, W. Va.; Dec. 30-Jan 1, Southwestern University, Georgetown, Texas; Jan. 13-14, Tulsa, Okla.; and Jan. 27-29, Rehobeth Beach, Del.

Forty-two such meetings have already been held during the recent months.

Quadrennium goal for the committee is to find Christian young people capable of filling the church's need for 5,000 ministers, 10,800 doctors, nurses and technicians, 1,100 in overseas mission service, 1,000 in home mission service, and 1,600 Christian educators.

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Protest Poling Idea

Fifty-nine Protestant missionaries in Japan and Korea — many of them Methodists and some veterans of World War II — recently signed a statement protesting some of the ideas advocated by Dr. Daniel A. Poling, Baptist youth leader and newspaper columnist, during and since his recent visit to those countries.

They said: "We, as Christian missionaries, feel it necessary to disassociate ourselves from the following statements of Dr. Poling. We feel that they must not stand unchallenged as a Christian statement on Far Eastern policy. He proposes that the United States send 'food, money, ships, planes, and all required weapons. We must also send Chenault and his Flying Tigers and other top-flight administrators, such as Gen. Wedemyer, Gen. Clark, and Rep. Walter Judd, from civilian life to direct public relations with the Chinese.' We cannot agree with Dr. Poling as to giving complete and dictatorial support to anyone opposing Communism in the Far East. We stand with the World Council of Churches in our opposition to Communism and other extremely nationalistic positions. Asia is in dire need of economic, social, and spiritual aids which will not be met by the sending of arms. The only way to defeat Communism is to remove the conditions which foster its growth."

PERSONS

Mayor Stuart A. Tarr of Lynn, Mass., has appointed the Rev. Mason W. Sharp, pastor of Trinity Methodist Church in that city, as the Protestant chaplain of the Fire Department.

The Rev. Lud H. Estes, minister of First Methodist Church, Milan, Tenn., finds that "The prettiest decorations I have ever seen on a Christmas tree," are World Service Christmas offering envelopes filled with contributions and tied thereon by the contributors as they enter the church on the Sunday nearest Christmas Day. "We punch a hole in the envelope and put a string through it," says Dr. Estes, "then send the envelopes out with a letter before Christmas. We get a large amount for benevolences in this way."

Mrs. Robert A. Foss of Laconia, N. H., received a cablegram on Nov. 28th announcing the birth of a grandson, Carl Alfred, born to the Rev. and Mrs. Carleton H. Foss, missionaries in Malacca, Malaya. They have two older adopted children. After returning from Malaya during the war, they were in the Erie Conference from Sept. 1942 until Sept. 1947. Mrs. Foss is the former Edna Dahlin of Mayville, N. Y.

Mrs. Fisher On Tour

Mrs. Welthy Honsinger Fisher of New York, author, lecturer and indefatigable traveler, left on Nov. 29th to make a three months' tour of the Middle East.

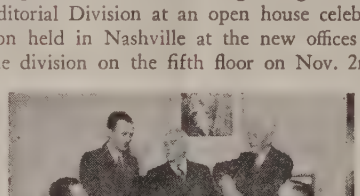
With a wheelchair, specially constructed for ocean voyages, and crutches for later use, she sails today on the S.S. Exochorda of the American Export Line, for Beirut, Lebanon. Mrs. Fisher, who has been six times around the world explains that a broken leg, suffered two months ago, was not going to deter her from making a long-planned trip. When the leg is sufficiently healed, she hopes to graduate from the wheelchair to crutches.

On her trip she will make a survey of present trends in the life of Christian and Moslem women in the Middle East and talk with political and other leaders in Greece, Iran, Iraq, Cyprus, Egypt, Lebanon, Syria, the Transjordan and Israel.

Mrs. Fisher is also chairman for the World Day of Prayer, celebrated in 90 countries on the first Friday in Lent under the sponsorship of the interdenominational United Council of Church Women here. During her travels she will confer with groups in the Middle Eastern countries planning celebrations there.

Mrs. Fisher has traveled extensively in Latin America, Africa and Australia and lived for many years in China and India with her husband, the late Dr. Frederick B. Fisher, who was Methodist Bishop of Calcutta.

NASHVILLE, Tennessee—The chairman and other members of the Board of Publication and one of the publishing agents were among the persons who extended greetings to the Editorial Division at an open house celebration held in Nashville at the new offices of the division on the fifth floor on Nov. 2nd.



Shown in this picture congratulating editor-in-chief, C. A. Bowen, are, left to right, Dr. James Ward, Mr. Lovick Pierce, publishing agent, Judge William H. Swiggart, chairman of the Board of Publication, B. A. Whitmore, former publishing agent, and Dr. Bowen, executive secretary of the Editorial Division. Some 200 guests visited the editors at the open house, including a number of former staff members. The painting shown in the rear is one of the teaching and worship pictures used in the new church school Closely Graded Courses for Intermediates.

A Look At Methodists

A name favored by all followers of John Wesley appears in bold black type on the cover of the Dec. 20th issue of *Look* Magazine — *"The Methodists."*

These words call attention to the feature article, which uses seven pages of text and attractive photographs to describe both the operation of a sample Methodist church and something of the history and activities of the denomination as a whole.

"In many ways the Methodists form perhaps America's most typical church," the author, Ben Wickersham of *Look's* Chicago Bureau writes. Bold captions in the article describe the denomination as "taking the lead to make Protestantism a united and progressive force," as putting "no strait jacket on religious thinking," as "leading Protestant churches in charity" and as "rejecting communism and its 'method of class war'."

While the story of how a local church serves its community has its setting on Linwood Boulevard, Kansas City, the author interestingly supplies facts and figures relating to such nationwide interests as Methodist history, publishing activities, philanthropic and educational institutions and membership. Fourteen attractive photographs help the reader to understand what Methodist church life is like.

Bishop Kern Thanks Methodists

Bishop Paul B. Kern of Nashville, chai man of the Week of Dedication Committ in the Advance program, has written all th pastors and charge lay leaders of The Meth odist Church to thank them for their pa in the 1949 observance and to announce th dates of March 5-12 for the 1950 Week Dedication.

Phrased in the mood of Thanksgiving Da Bishop Kern's message expresses gratitude behalf of many causes around the world "b cause in the Week of Dedication we remem bered those less fortunate than ourselves an gave God a new chance in dozens and do ens of places of desperate need."

"When we draw near to God in humb self-examination and dedication," Bisho Kern writes, "we always want to share ou blessings with those who need. The Wee of Dedication last spring was a glorious e perience in the life of our Methodism. W shall come to it next spring in humble grat tude for all we have been able to complis this year in His name and confident that H will bless us as we seek together a new ou pouring of the Spirit of God upon the churc and upon each of us and all of us."

A calendar listing the next five montl and circling the Week of Dedication, Marc 5-12, 1950, accompanies the letter.

King Fleury

A steward of the Richford Methodi Church, Richford, Vt., has been named Ve mont Maple King. Noah Fleury achieve this title by topping 43 entrants in the E. F Jones Maple Industry Award contest spo sored by the Vermont Maple Sugar Make Association. The award will be given Mr. Fleury during the Farm Products Sho in Barre in February.

In 1949 Mr. Fleury made 537 gallons syrup, about 90 per cent of which was fanc grade. This high yield is attributed to long range program of thinning out all bu the most desirable species, constant weedin and improvement cuttings and the practic of cultivating a stand of young maples to r place the older trees as they die or are r moved for reasons of lowered productio Mr. Fleury was especially praised for his su cess on this land where three previous oper tors had failed.

In addition to his maple sugar industry, h has expanded the dairy barn to house 4 dairy cows, greatly improved the pasture b rotation of ladino clover, bird's foot trefoi canary grass and brome grass, and levele and reseeded the meadows.

Richford is proud of Noah Fleury, fathe of six children of high school age and olde often seen in church with the whole famil

The Rev. Auburn J. Carr is minister of th Richford Methodist Church, a part of th famous Green Mountain Parish.

r. Holmes Retires

New York (RNS) — Dr. John Haynes olmes, pastor of Community Church here 42 years, preached his farewell sermon d stepped down from the pulpit "to be- ne one of the congregation."

He turned over his post to Donald Har- gton, 34, saying: "This is a solemn mo- nt in my life. On the eve of my life I surrendering my most precious posses- n, this congregation."

The 70-year-old minister praised the con- egation for having attained the ideal of otherhood that "the outer world still yearns ."" He said this achievement was realized rough the congregation's acceptance of the oples of every nationality, race, creed, color d class.

At the end of his sermon, he said goodbye d shook the hand of his successor. Then 1,000 persons present rose to their feet tribute.

Afterwards, Mr. Harrington unveiled a onze plaque on the pulpit, naming it the hn Haynes Holmes Pulpit, given in me- ory of Mahatma Gandhi.

"I found in Gandhi my saint and seer," . Holmes had said in his sermon. "He ve me a peace of mind and serenity of ul which shall endure forever. My life as teacher ended when Gandhi died. I have en nothing but an echo since then."

950 Methodist Service rojects Available January 1st

1950 Methodist Service Projects will be ailable for distribution on Jan. 1st.

An annual publication of the Interboard ommittee on Christian Vocations the 62 ge booklet lists vocational service openings roughout all the boards and commissions The Methodist Church. Grouped in the lationship which the service sustains to the urch, the book lists: short term service, e Methodist ministry, Christian education, me mission service, overseas mission ser- ce, and hospitals and homes.

The colorful publication captures the in- rest of youth with a two page "Interest dex" which is being featured in this issue *Methodist Service Projects*. The "Interest dex" indicates that there is a place for at st 72 distinct functional vocational interests. indicates the exact place in the book where formation relating to these 72 functional erests can be found.

A free copy of *Methodist Service Projects* ll be mailed to all pastors and administra- rs of The Methodist Church. However, a w policy of the Interboard Committee, hich has been adopted to make *Methodist rvice Projects* available to a larger group d to permit the printing of more copies, lls for payment for quantity orders. Single pies will be furnished free but in quantities charge of 10 cents per copy will be made. is charge will barely cover the cost of production of the attractive resource booklet.

Methodist Service Projects should be placed in the hands of all youth who are considering vocations, provided for vocational counselors of high school and college and placed in the reference room of public libraries. Pastors and Methodist laymen will render a real service to the cause of recruitment for church vocations if they provide this distribution in their local communities.

For additional information write: Interboard Committee on Christian Vocations, P.O. Box 871, Nashville 2, Tennessee.

Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

In London, a group of saloon keepers have appealed to police authorities to prevent a minister from interfering with their business. The Rev. Donald Gibbons, a Methodist, has been visiting London saloons, clubs, and theatre ticket lines with a handful of leaflets which invite young people to attend religious services. Most of the minister's campaign is waged on Saturday night and the invitation is for the people to attend church the next day.

The saloon keepers asked that the minister be banned from their places of business, but he is continuing his visitation despite their objections.

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Taxation of church property is called for in an editorial published in the current issue of the *Christian Century*. In a review of what is happening to our national tax structure, the editor points out that colleges, nonprofit organizations and churches have acquired property to such an extent that the government of states and cities is hard put to raise funds for effective operations. Laws of taxation are anything but uniform throughout the nation. Some states collect taxes on all property except the church building. Other states permit tax free parsonages and store buildings. Or in some cases, the city or town may be the one which decides to collect or exempt payment.

In any case, the editor insists that the only solution to the current confusion is to tax all property owned by churches. He claims that this would equalize the tax burden and also force into the open some situations of tax avoidance which take advantage of current laws.

However, this question came up during the week in Kentucky where the church colleges expressed concern about some proposals being made in that state which would place a tax on private schools. Officials of famous Berea College said that half of the college students in Kentucky are being trained in private schools and that a tax burden would prevent any advances in their educational

EVENTS

enterprises. They also pointed out that their private schools are supported by funds contributed, to a great extent, by people outside of the state and that a taxation of their property would mean that such contributions from outside might be curtailed because donors would hesitate to make contributions, portions of which were used to pay taxes.

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Religious liberty for Spanish Protestants was urged before the Canadian Council of Churches by Dr. Gordon A. Sisco, secretary of the General Council of the United Church of Canada. In his address he said, "It is apparent that if the Roman Catholic Church is to enlist our support and our sympathy — and the support of Western democracies in its struggle for religious freedom, it must do something about the denial of religious freedom by predominantly Roman Catholic countries of the West." And then Dr. Sisco added, "This issue will not be downed; enlightened Roman Catholics are aware of it and grieved by it."

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Precedent was broken when a clergyman was permitted to testify before the United Nations Trusteeship Committee. The Rev. Michael Guthrie Scott of South Africa was permitted to come before the committee as an individual and for one hour and twenty minutes he described the tragic results of the policy of racial segregation which is being followed by the Union of South Africa.

Mr. Scott condemned the Union government's policies of white supremacy and racial discrimination. He described the exploitation and mistreatment of the natives and then he said, "This has brought us to a turning point in Africa's history." The clergyman then warned that failure by the United Nations to safeguard the interests of the oppressed native population of South Africa will heighten racial tensions throughout many parts of the continent with disastrous results.

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Transportation difficulties brought no hardships to church-goers in Wilmington, Delaware. When the recent transit workers' strike was in effect, the Wilmington Council of Churches alerted the automobile owners of the city to carry anyone they saw on a street corner to the church of his choice. So it was on a recent Sunday morning that Wilmington without bus transportation found the churches of the city enjoying their highest church attendance. Apparently, some people went to church — just for the ride. But it was a good experience for the people, according to reports. For it was noted that Protestants, Catholics and Jews were providing transportation for each other.

Methodist Beginnings In Maryland

Arthur Bruce Moss

The name of Robert Strawbridge is one to conjure with in the annals of early American Methodism. Energetic in travel and labor, daring in matters ecclesiastical, it seems that his exploits have taken on an almost legendary character. Yet, through the glow of the aura about him, there emerges the rugged personality of the man, devoted, brave, dauntless. Methodism of today is proud to name him among the very first on her list of sturdy pioneers.

Robert Strawbridge was born in Drummersnave, a town in County Leitrim, Ireland. The place is now called Drumsna. It is believed that his father was also named Robert. There were several other boys in the family. It is thought that he was born between 1732 and 1735, although the year cannot be fixed with any measure of certainty.

Converted in his early twenties under the preaching of one of Wesley's itinerates, young Robert soon began to preach in his own right. He seems to have exercised strong influence throughout the countryside. He married Miss Elizabeth Piper, also a devoted follower of Wesley. Although of families of settled circumstances, the lure of the Colonies gripped the young people, and it was not long ere they embarked for Maryland from whose fertile areas wheat was then reaching Ireland in some quantity.

Arriving in the Colony, the Strawbridges did not tarry at Baltimore, but proceeded at once into the interior. They settled on a farm of about fifty acres on Sam's Creek, a mile or two from New Windsor in Frederick County. Here they lived, presumably on a rental basis, until the purchase from John England was completed in March 1773.

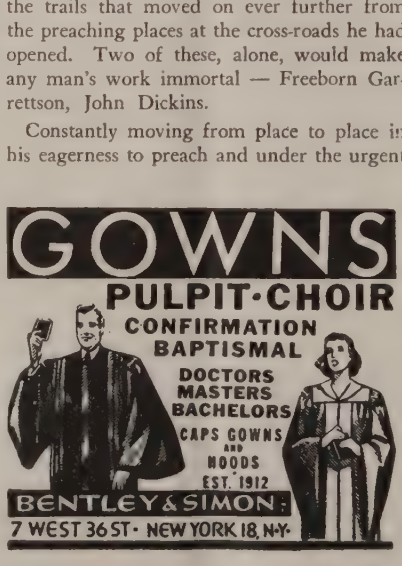
Much as we would like to know when he was born, the year of Strawbridge's arrival on Sam's Creek and prompt establishment of preaching there is pivotal in American Methodist annals. Unfortunately, there is no definition of historic certainty as yet possible. The late Mrs. Ruthella M. Bibbins gave long years to the study of Strawbridge's life work. The editors of her manuscripts and material are inclined to fix the date as early as 1760. ("How Methodism Came," Baltimore Annual Conference Historical Society, 1945, p. 25ff.) It must be said, however, that the date given is in large measure conjectural. As careful and brilliant a student as Dr. Francis H. Tees says: "Sometime in 1763 or 1764, Robert Strawbridge opened his own home, a log house, two miles from New Windsor, Maryland, and preached regularly to his neighbors." ("Methodist Origins." Parthenon Press, 1948, p. 60.) Definite conclusions are unwarranted in the meagre array of facts at our disposal, save that this extraordinary man had settled in Frederick County, had promptly opened his house for regular preaching, and had listed the members of a "class," by 1764, and possibly a year, or even two, earlier.

In the Colonies northward along the coast the original Methodist groups sprang up in the port-cities, Philadelphia and New York. In Maryland, however, this first establishment of Methodist preaching, and the organization of a 'class,' took place in "the backwoods." Not content to preach just in his own house, Strawbridge began to work through the countryside. He was in great demand of these hardy pioneers whom he eagerly tracked through the forest to some road-crossing where a few might assemble. No other preacher of the decade seemed to meet their need, nor to understand them. He was so constantly on the move that the crops on his own little holding would often have gone untended and even unharvested but for the help given to Mrs. Strawbridge by kind neighbors. At about the time of the Revolution they removed to a location much nearer Baltimore, by which time Methodist preaching places were established in the city. Strawbridge continued constant service in preaching until his death in 1781. Important memorials of Robert Strawbridge are established at Mt. Olivet Cemetery, Baltimore, and at certain of the sites connected with his abundant ministry.

Among the notable results of Strawbridge's work stands the conversion and introduction into the ministry of some who were destined to become stalwarts of the church-to-be. Wherever he preached people gave their hearts and lives to the Lord. The fruits of his labors can never be encased in a mere column of figures, startling as the total would be. Rather does his influence remain in transformed lives and their impact on life about them. He was one preacher of the Kingdom. On his passing, when hardly sixty years of age, a score of brave souls, won by him, were laboring in the growing cities, or traveling the trails that moved on ever further from the preaching places at the cross-roads he had opened. Two of these, alone, would make any man's work immortal — Freeborn Garrettson, John Dickins.

Constantly moving from place to place in his eagerness to preach and under the urgent desire of the distant farming communities hear him, Strawbridge found it very diffic to bring his "classes" to matured and per anent organization. Others had perforce follow him, and the work of organization gun under his magnetism was not alwa carried through to fulfilment. The name- of the "class" first brought together at own house on Sam's Creek is still in knowledge. This may have been the earli group to be organized in the Colonies th rightfully might be called Methodist. On t other hand, a similar group was active Philadelphia very early, possibly even befo Strawbridge's class on Sam's Creek. (see ar cle, "Methodist Beginnings in Philadelphi Zions Herald, October 12, 1949.) Strang enough, despite the acrimonious debate other years, the place that might challen Maryland, on its own terms, in priority, probably Philadelphia, and not New Yo Given to the sparsely settled interior and moter areas, Strawbridge could not fou groups that would readily develop into per anent 'societies' and churches, and thus p sess defined continuity. It is a pity that record has been clouded by claims to prior of mere dates, advanced in later years on behalf, and based largely on assumptions th have little sheer fact behind them. His ti less energy, successful evangelism, and dari leadership, are accolades peculiarly his ow whose worth no hair-splitting over dates c diminish.

In these more remote and pioneer locatio Strawbridge found a growing urgency the administration of the ordinances and s raments of the church. No ordained m lived near, or seemed willing to venture from the cities, who could baptize the li ones, or sanctify the marriage vow, or minister the Holy Communion to the peop Increasingly pressed with the demand such spiritual benefits, Strawbridge began administer the ordinances and the sacrame although he possessed no ordination. T brave act aroused much opposition both wi in and without the Methodist movement. there were also those who maintained th devout men like Strawbridge should be p mitted, at least temporarily, to exercise the functions in the more remote areas. T issue came to its first formal debate in early conference held in St. George's Chur Philadelphia, in 1773. Strawbridge was n present, but his contentions were ably stat and defended. It was then decided th "Every preacher who acts in connection wi Mr. Wesley and the brethren who labor America, is strictly to avoid administeri the ordinance of baptism and the Lord's Su per." Specific exception was made, howev in the case of Strawbridge, and he w granted permission to continue his practi in this matter under the direction of Asbu as the Assistant of Wesley in America. Stra bridge's brave initiative and persistence behalf of those whom he served had more



o than probably any other single factor in ringing to ultimate satisfaction the demand or the stationing of properly ordained men n the ministry of American Methodism. Not nly did he pioneer across the fields and nrough the forests of his wide territory. trawbridge blazed a trail through the stifng morass of ecclesiastical disputation and ntolerance. In a peculiar spiritual sense, he vas a leader of those with

". . . . . pilgrim feet.
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness."

'Pilot" Editorial

'eprinted from The Jewish Weekly Times, 'rookline, Mass., Nov. 24, 1949.

I am troubled by an editorial, titled "Zion-t Herald," published last week in the *Pilot,* ne official publication of the Catholic Archiocese of Boston.

The editorial refers to the issue of the inernationalization of Jerusalem and to the .ev. Emory S. Bucke, editor of ZIONS HERLD, independent Methodist weekly. The edorial opens with the statement that Mr. ucke "has always been a fellow who could cent a cause a mile away and at the moment e is hot on the trail of a new one." The ditorial continues "Rev. Bucke lines himself p with all kinds of people in all sorts of range situations — and this is the tragic aw over which the editor of ZIONS HERALD akes his perennial spill."

The Rev. Emory S. Bucke is a brilliant, umane, honest, pro-democratic and militant rusader for those issues and causes which he egards as just and worthy. Whether every ssue or every cause he has espoused meets vith the approval of the editor of the *Pilot* or ne editor of this newspaper is beside the oint. The editor of the *Pilot* objects to Mr. ucke's approval of Israel's position on Jersalem. Although the *Pilot* editor's general ttitude has been apparent for the past sevral months, the editorial last week expresses leas and words upon which I feel impelled o comment.

In referring to Mr. Bucke's address before Zionist group several weeks ago, the edorial states "The first (premise) presumes nat the Arabs have been the ones who prooked the war and the Jews merely defenders. 'he facts make this presumption at the very east a dubious one."

I have read many accounts of the fighting in Palestine. To my knowledge, not one person, Gentile or Jew, has accused the Jews of being the aggressors. The facts so obviously are that five Arab nations poised their armies on Palestine's borders, and at a given signal, converged from many separate directions onto Palestine's soil. To the ordinary observer, this situation would indicate that the Arabs were the aggressors, not the Jews. If the editor of the *Pilot* has any facts to the contrary, he does not disclose them in his editorial.

The editorial adds "The highly organized clique who are fighting, in the face of an almost unanimous world Christian opinion, the internationalization of Jerusalem and its environs, have found someone to carry their muddy ball for the present play in their worldwide game."

I believe that the choice of the words "muddy ball" is unfortunate in this connection. There is a connotation that in Israel's attempt to secure Jerusalem as its capital, the people of Israel are committing some underhanded or dirty business. The addition of the words "in their worldwide game" further indicates some international scheme of a sordid nature.

The editor of the *Pilot* knows that for 2,000 years the word "Jerusalem" has been the one symbol to which Jewry has held tightly through persecution, degradation and slaughter. This symbol, Jerusalem, has been the Jewish hope for ultimate freedom from inquisitions, slavery and pogroms. For Israel to relinquish this spiritual and significant symbolic territory now, in its second year of rebirth, would be cruel irony indeed.

The Israeli people have proved throughout the fighting that they did preserve and can continue to protect the Christian and Moslem religious shrines intact and inviolate. The record is clear on this important point. There is nothing muddy or unjust in Israel's determination to keep Jerusalem as the symbolic capital of a free land and a free people. Such a determination is in the tradition of the American people and free peoples throughout the world. — M. K. B.

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"It is clear, then, that from the very beginning the faith of the church in Christ involved not only knowledge and understanding, but also commitment and fellowship. It has been thus in the Christian church ever since, and at the heart of the Advance stands this call of Christ to the world today."

* * * *

"Our Faith in Christ — The Advance for Christ and His Church"

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Methodist Student Conference

The end of the year, 1949, will find 2,500 Methodist students and adult workers with students assembled in Urbana, Illinois, and engaging in the fourth National Methodist Student Conference. The sessions of this conference, which meets quadrennially, will be held in Urbana, Illinois, as were the conferences of 1941 and 1944. The 1937 conference met in St. Louis.

The objectives of the conference are in part: to discover God's will for the individual, to determine the real nature of man's predicament and the Christian answer, to secure an inspirational lift for our student generation, and to suggest possible patterns of activities (individual and group).

The theme of the conference, which is a most timely one, is "The Christian Use of Power in a Secular World." Around this theme and its various implications, the program of the conference has been planned.

It is anticipated that the conference will lean heavily on four recent books, produced primarily for use in the conference but designed also for use in youth groups in local churches. The volumes are:

"Christian Faith and the Campus Mind," by Harland E. Hogue; "Gods of the Campus," by Robert Hamill; "Fellowship of Concern," by Harvey Seifert, and "Let's Act Now," by Richard T. Baker.

The conference leadership is of a high order, as evidenced by the following partial list of persons who are to address the conference: Bishop G. Bromley Oxnam, Bishop Hazen G. Werner, Bishop Richard C. Raines, Dean Liston Pope, Chancellor Robert Maynard Hutchins, and Doctor Channing Tobias.

Good music under the direction of Doctor Russell Ames Cook will be a feature of the conference, as will also numerous small, informal discussions employing a method which has been used by many leading philosophers and teachers through the ages.

The small group principle is educationally sound and is democratic in its operation. It is also an effective tool for use in the Christian cause. It is hoped, eg., that in these fellowship, or discussion groups, each student may be brought face to face with the question, "What is God's will for my life?"

Converts To Judaism

TEL AVIV (RNS) — Twenty Italian Christian converts to Judaism arrived here on their way to Safed, Galilee, where they plan to set up an agricultural colony. They are expected to be joined shortly by another group of Italian converts.

The newcomers are from the small village of San Nicandro in North Apulia where a colony of Christian converts to Judaism was started 19 years ago by Levi Donato Manduzio, a cobbler, who embraced the Jewish faith.

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Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

One day when we were in a philosophical mood, Mr. Edwin Markham, the great American poet, author of "Lincoln, the Man of the People" and "The Man with the Hoe," said to me pursuant to a long conversation about Lincoln, "Did it ever occur to you that no human being can come into this world without increasing the sum total of this world's happiness or decreasing it?" Then he added, "That was what Lincoln meant when he said that a great and good man was one who made two blades of grass grow where only one grew before. And Lincoln certainly was a man who added to the sum total of the happiness of this miserable world, not only in freeing four million Negro slaves but in holding this Union together."

"When you stop to think of it, Mr. Markham, that is both an appealing and a terribly appalling thought," I replied, "that each of us either adds to or diminishes the sum total of the good, the true, the creative, and the happiness of this world and that none of us can be neutral about that vastly important matter."

"Yes, it is both appealing and appalling. There is none so uneducated and ignorant (Lincoln was uneducated); none so poor (Lincoln was the poorest of the poor); none so unknown (Lincoln was absolutely unknown until God called him to his great destiny) that that ignorant, poor and unknown person does not either add to or take from the sum total of happiness and good in this world."

Then added the poet, "Sidney once said, 'Doing good is the only certainly happy action of any man's life, be he rich or poor, wise or foolish.' But it was Thomas Jefferson who put it best when he said, 'Perfect happiness, I believe, was never intended by the Diety to be the lot of one of His creatures in this miserable world, but that He has very much put in our power the nearest approaches to it in our ability to make others happy, is what I steadfastly believe.' To each of us is given the happiness of making others happy and, in so doing, to make ourselves happy. To each of us is given the privilege of increasing the total happiness of the world or its sadness."

75th Anniversary At Hyde Park

In a three day observance the Methodists of Hyde Park celebrated the seventy-fifth anniversary of the dedication of the church, opening on Thursday, Nov. 17th, with a special program by the young people of the church, including a delightful and original one act play written by George Putnam. Saturday evening the anniversary banquet was held in the church vestry. Mr. Beverly Chittick served as toastmaster and the occasion was filled with many happy reminiscences by parishioners old and new. The Rev. John Mason, pastor from 1920-25 and the Rev. Lemuel K. Lord, pastor from 1937-41 were present as honored guests. Unable to attend, but sending greetings were the Rev. Joseph M. Shepler, the Rev. Stephen J. Callendar, and the Rev. Emory Stevens Bucke, former pastors of the parish.

During the reading of the church's history by Mrs. John C. Wolf it was recalled that the Methodist Society had come out of a joint Protestant effort in the town of Hyde Park to build its church. The church building is a landmark in the vicinity with its spacious size, the cross-topped tower, and the landscaped grounds maintained by Miss Sarah M. Terry in memorial to her mother. The beautiful organ and chimes of the church have been the focal point of Hyde Park church's interest in church music. Under the leadership of Muriel Peterson Robinson, director of music, the consistent history of unusually fine music has been maintained. The parish has sent four men into the ministry, the latest being Robert B. Perry now studying at Boston University School of Theology.

Following the Saturday banquet a choir concert was held with an augmented choir of sixty voices assisted by John di Francesco of New York City, soloist.

At Sunday morning's "Homecoming" service friends and parishioners from many parts of the state joined in the service. The Rev. Gilbert Y. Taverner, pastor, preached upon the theme, "Yesterday's Tomorrow," emphasizing the challenge of the anniversary occasion that we earn for ourselves the inheritance of our fathers. Following the service at the reception, Mr. Albert Bennison who had served as chairman of events, directed a splendid time of fellowship in which Mrs. Descomb Hoagland, widow of a former pastor, joined with the other guests for the occasion.

On Sunday evening Bishop John Wesley Lord preached upon the theme, "Our Faith in Christ," laying before the church and its people the vast opportunities for expressing a faith in Christ in these times.

The Methodists of Hyde Park look forward to their centennial with a sense of accomplishments in the past, and great potentials for the future.

Readers Write

(Continued from page 2)

we to do more?" The work of greater import must be done first even if we have to curtail other of lesser importance. There is no greater work on earth for the Christian than giving our children religious instruction. God always provides the means when his children are in earnest in doing the work of the Kingdom. Think of the impact this work carried on in an earnest Christian spirit would produce in our church and in the world life of every community.

How can this work best be accomplished? In the first place we must have competent religious teachers, those who are trained in child psychology. None but well instructed teachers should be in the class-room. At present what do we have? Almost anyone that it is possible to get with very little thought in regard to their competency. Every annual conference, possibly two or more combining, should establish a six week school for the purpose of training teachers. This school should be run by the best trained Christian teachers. An intensive six week session would produce those who would be well able to teach our children. Would our young people be interested in such a program? Just try them and see. Our young people are idealists and nothing appeals to them more than real earnest religious practicable work.

This work by competent teachers in our schools should be paid for. It is time to drop our haphazard methods and do some-

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hing of real importance in our church work. Our children's religious instruction is the most important phase of our religious work and up to the present time the most neglected. What are we going to do? "If ye know these things, happy are ye if ye do them," (John 13:17).

H. V. Tweedie,
Rockland, Maine.

Ministerial Ethics

In an effort to meet the pertinent, yet neglected, training of applied ministerial ethics in American theological schools, Boston University's School of Theology is offering this semester a special course on "Ministerial Ethics," taught by Bishop Lewis O. Hartman. The course, open to all students in the school, deals with an analysis of concrete moral problems faced by today's clergymen.

Bishop Hartman pointed out that "Practically all leading universities and colleges offer courses in ethical theory but relatively few educational institutions provide for specific training in the application of moral principles to specialized vocations." Leaders in the field of theological education have been impressed recently with the need for specific training in their field, and in line with this progressive trend Dean Muelder arranged that "Ministerial Ethics" be included in this fall's curriculum.

Among the subjects which form the basis for lectures and discussions of the Boston University course are: ethical systems and basic moral principles; professional codes — law, medicine, education, and the ministry; marriage of divorced persons; the sin of plagiarism; fees, perquisites, discounts, concessions; methods of money rasing; denominational loyalty; participation in the ecumenical movement; ethics in relation to conference appointments; the use of time; conduct in parish and community; ethical responsibility in dealing with social issues; ethics in sermonizing, and good manners.

Hierarchy Asks Internationalized Jerusalem

Washington, D. C. (RNS) — A "real and effective" internationalization of Jerusalem was urged in a statement issued here by the American Roman Catholic hierarchy, gathered in annual meeting.

Rejecting a proposal made by the U. N. Palestine Conciliation Commission as "pretending internationalization" while "by no means" achieving it, the cardinals, archbishops and bishops declared:

"Our Holy Father, Pope Pius XII, time and time again, has made it clear that the only effective guarantee for the safety, and the sacred character of Jerusalem, for the protection of the Holy Places, for the free exercise of the indisputable rights of a Christian minority, and for free access of pilgrims to their shrines, is a territorial internationalization of Jerusalem and its areas under the sovereignty and the effective control of the Family of Nations."

The hierarchy emphasized that there was "no question as to the meaning of internationalization" in the statements of the Pope.

"It is the concept originally expressed by the General Assembly itself in November, 1947," the bishops said. "It is a truly international regime and not a mere control or curatorship. Therefore, only such a real internationalization can establish peace in the area and effectively safeguard the Holy Places for future generations."

Marriage Consultation Service

A "Marriage and Family Consultation Service" has opened with headquarters at The Community Church Center in Copley Sq. "The service is offered to all couples married and those contemplating marriage," said the Rev. Donald G. Lothrop, "regardless of race, creed, or color." The staff consists of the counselor, Dr. Lucile Lord-Heinstein, medical gynecologist, a member of the American Association of Family Counselors, and a member of the staff of the N. E. Hospital for Women and Children; Mrs. Frank C. Webster, appointment secretary; and Mrs. Bernice R. Goldstein, who is serving as the psychiatric social worker in charge of records. Mrs. Goldstein is a social worker at the Veterans Administration. In addition the new service has a consultative staff for those cases which need referral. This consists of, psychiatrists: Dr. William J. Clauser, ass't. chief neuropsychiatrist, Veterans Hospital, and Dr. Volta Hall, psychiatrist, Mass. General Hospital; physicians: Dr. Myron J. Hahn, Jr., clinical professor of urology, Tufts Medical School and Dr. Anna J. Reinauer, internist, and a member of the staff of the N. E. Hospital for Women and Children; attorneys: Mr. Dunbar Holmes and Mr. S. Roy Remar; educator, Mrs. William G. Haseltine, faculty of the Nursery Training School; clergyman, the Rev. Donald G. Lothrop, minister of The Community Church of Boston, under whose auspices the service is conducted.

All consultations are by appointment and are held at The Community Church Center, 565 Boylston Street, Boston. Those wishing to make use of the service should call CO 6-6710 on any Tuesday afternoon. .

With several years' experience in the field of adult education with special emphasis on family problems, during which the church has given courses in "Preparation for Marriage," the "Understanding of Children" and "Psychiatry," it was felt that the church could supply a need for work on a personal yet professional level. Mr. Lothrop pointed out in his statement announcing the service that "homes can be saved — family happiness can be maintained, emotional security for our children can be sustained — if we deal with our problems and do something about them. This service which we, as a church, are providing, is to help people in this community to do something about it. The happy family is the one which manages to solve its problems — not one which has no problems at all."

Heads Conference

Dr. A. J. Walton, professor of Practical Theology, Duke University Divinity School, Durham, N. C., was elected President of the Methodist Conference on Christian Education here on Nov. 19th, to serve for a two-year period.

Other members of the Conference Executive Committee elected are: Dr. Gerald B. Harvey, of Los Angeles, Calif., executive secretary of the Southern California-Arizona conference board of education, as vice president and Miss Florence Teague, of the General Board of Education of The Methodist Church in Nashville, Tenn., who was reelected as Secretary-Treasurer. The Conference also recommended that Miss Elizabeth Talbot, also of the General Board staff, continue to serve as registrar.

Five hundred and fifty-nine persons are registered for the Conference, according to an announcement of official registration made recently.

Addressing delegates at the morning session was Dr. E. Harold Mohn of Chicago, executive secretary of Methodism's Advance for Christ.

"The preaching and teaching endeavor of the Advance for Christ and His Church is of primary importance," Dr. Mohn said, "but it must be both a spiritual and financial Advance; there cannot be one without the other."

Mass. Beano Games

Boston (RNS) — A bill filed here by Rep. Jeremiah F. Brennan of Charlestown, Mass., would allow religious, charitable, educational and other organizations to conduct beano and similar games of chance.

The games would be licensed and regulated by a three-man commission to be appointed by the governor with the consent of the Executive Council. The proceeds of the games would have to be used solely for religious, charitable, civic or educational purposes.

Ten per cent of the total gross receipts from the sale of tickets or admission fees would be paid to the state, to be credited to the Old Age Assistance Fund.

Miscellaneous Advertisements

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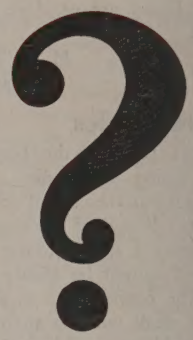

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